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Jacobs

1800

A

TRANSLATION

OF

JACOBS' GREEK READER,

(Adapted to all the Editions printed in America,)

FOR THE USE OF

SCHOOLS, ACADEMIES, COLLEGES, AND PRIVATE LEARNERS;

WITH COPIOUS NOTES, CRITICAL AND EXPLANATORY;

ILLUSTRATED WITH NUMEROUS PARALLEL PASSAGES AND
APPOSITE QUOTATIONS FROM THE

Latin, French, English, Spanish, and Italian Languages:

AND

A COMPLETE PARSING INDEX;

ILLUSTRATED BY REFERENCES TO THE MOST POPULAR
GREEK GRAMMARS EXTANT:

By PATRICK S. CASSERLY,

of "A New Literal Translation of Longinus," Editor of the (ninth N. Y. edition of the) "Greek Reader," and late Principal of the Chrestomathic Institution.

Excellence in the Art of Translation demands not only those acquired
elements, which are the fruits of much labor and study, but requires a
greater portion of native talent, and of genuine taste, than are necessary for
excellence in many departments of original composition.

LORD WOODHOUSELEE.

NEW YORK:

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ENTERED
According to the Act of Congress in the year 1842, by
PATRICK S. CASSERLY,
In the Clerk's Office of the District Court of the Southern District of
NEW YORK.



TRANSFER FROM LENOX.

DEDICATION.

TO MY CHILDREN.

MY DEAR CHILDREN,—

to whom could I more appropriately dedicate this work—the first of my own—than to you, whose participation in its production, is neither unimportant nor inconsiderable? For, while the suggestions, the labors, the attainments, extensive acquirements, and more mature judgment of my eldest brother, have contributed largely not only to the translation of the text, but to the execution of the entire PARSING INDEX,—the industrious labors of the younger members of the family, have been rendered not unfrequently available in the investigation of particular passages, and the detection of minor mistakes.

You, then, do I dedicate it:—at the same time offering up my thanks to the GREAT FATHER of all, who has in his infinite goodness, so graciously vouchsafed, through my humble instrumentality, to open your tender minds with so many capabilities, in preference to others perhaps every way more deserving. Of this, however, my dear children, be firmly persuaded, that unless with all lowliness of heart, and all perseverance of mind, and purity of soul, you implore the aid to worthily avail yourselves of these advantages for the honor and glory of God, as well as the salvation of your own immortal souls, your accountability hereafter will be proportionably more than that of those, who had never known or enjoyed similar opportunities: always bearing in mind, with the pious ascetic in that excellent book—the IMITATION OF CHRIST—*Melius est modicum sapere cum humilitate, et parva intelligentia, quam magni scientiarum thesauri cum complacentia.*—Lib. iii. ch. viii.

May the GIVER of all good gifts may so inspire you with his prevenient grace, and direct you by his Fatherly admonitions, as to render you every day worthy of being admitted glorified saints into the mansions of eternal bliss, is,

My Dear Children,

the fervent prayer of

your affectionate Father,

PATRICK S. CASSERLY.

New York :
East of the Holy Innocents.
1841.

PREFACE.

representing the public with a translation of the GREEK
A, a work so generally placed in the hands of young
s throughout the United States, little apology can be
necessary.

one who has ever studied the ancient languages accord-
the usual and long established methods, can easily for-
difficulties encountered at the commencement. Unlike
s' visits, they are" neither "few" nor "far between."
only must the declensions of Articles, Nouns, and
ns; the declensions and comparisons of Adjectives;
mparison and formation of Adverbs; the number, pro-
and government of Prepositions; the nature and
of Interjections; the formation and conjugation of
regular, irregular, and defective, active, passive, depo-
middle, and neuter; together with all the diversified
lies and peculiarities of each and every part of speech;
es of syntax and exceptions—often of the most abstract
—controlling, adjusting and directing the principles of
known tongue—have been in a great degree mas-
either from the powers of the memory, or "if so be,"
se of the understanding, before the student can be con-
d as more than well begun. Yet all this drudgery is
preparatory to the task of "turning out of one language
another." The next stage, as depending more im-
tely on the exercise of the mental or reasoning powers,
d more calculated to test the patience and try the perse-
ce of the pupil: because after all the foregoing obstacles
ave been wholly or in part removed, he must then sedu-
y apply himself to acquire the most eligible method of
ing not only the sense and meaning of his text,—in pla-
umberless so fleeting and so evanescent;—but the col-
on or arrangement usually so variant from that of the
simple vernacular, must be unravelled; the individuality
e author's conceptions as well as his general tone and
er, must be caught and successfully transferred to the
e, while the idioms of both languages—often apparently

Here then more than at any other stage, the learner requires some friendly aid. If at this critical period, he do not receive it, either from his teacher or school fellows, his progress must necessarily prove slow, toilsome, disagreeable, and unsatisfactory : for, it is not to be imagined, that, in this initiatory process, any boy by incessantly turning over the leaves of a grammar, gravely pondering on its rules, or yet, by painfully peering through the columns of a lexicon or dictionary—can be enabled to comprehend the principles and definitions therein laid down, or to discriminate between the almost imperceptible shades of meanings spread before his bewildered gaze, so understandingly as to select the precise terms and with the particular arrangement, best adapted to exhibit a faithful transcript of the original.

To impart a capability for these tasks, scarcely any pains, any instructions on the part of the teacher, will suffice ; until farther acquaintance with the nature, government, agreement, dissimilarity, and peculiarities of both languages will, after much unwearied application, harassing labor, and many reiterated lectures, have enabled the pupil to fully conceive and properly apply the rules laid down in his grammar as well as the principles inculcated by his teacher : and yet after all that can be done by the most indefatigable instructor with a routine number of pupils, to the latter, (unless the education be a private one,) there remains no alternative, except in the judicious use of good translations, or a deplorable waste of a most valuable portion of time in hopeless exertions to surmount difficulties to them insuperable. Is it not desirable then, that some alteration should take place in a system attended with so much, both of misapplied labor and vexatious uncertainty ? Dr. Morell, one of the most learned men of the age, has recorded his opinion in these decisive words :—" By combining the use of exact literal translations with the study of grammar and the practice of parsing, from the age of seven and eight to twelve, so much may be acquired both in Greek and Latin, as will make the future progress easy and certain, and, what is of the greatest importance, this can be effected not only without labor and excessive attention on the part of the child, but without any of that waste of strength and hopeless endeavour to overcome unconquerable difficulties, which often and naturally produce an utter hatred of all learning in young children."

Words could not more forcibly express, or more clearly

the means of alleviating, the misery experienced by students in their first essays to unlock the portals of

er authorities in favour of such aids, many of the serious names on the records of every age and nation, adduced; particularly those of Milton and Locke, but erroneously supposed to have been the originators of the interlineal system :* but indeed common sense as well as the growing intelligence of the age have long imperatively demanded the improvement.

In considering the present performance, it may be observed, that it has been executed under circumstances, which may not immediately be deemed peculiarly favorable : whereas, from the experience painfully but not unpleasurably acquired in the *absque labore*—in the course of more than a quarter of a century, sedulously and ardently devoted, as well to the acquisition as to the teaching, not only of the Greek and Latin languages and literature, but, what is too generally neglected and equally indispensable—of the English language and literature, with no slight acquaintance with some of the modern languages,—the Translator has in all probability been enabled to exhibit as faithful a version of the original as the respective languages would admit : thereby more fully adapting it to the immature understandings of those whose use and benefit, it had been principally undertaken. Yet must it not be too hastily supposed, that fidelity has been preserved at the expense of either elegance or simplicity : for although the *first* and most essential requisite in any similar undertaking is unquestionably that of fidelity, yet neither of the other two should be neglected : in

the Translator avails himself of this opportunity to correct a wrong impression, prevalent among scholars of no little pretension to extensive acquirements, that John Locke had the honor of this invention. Nothing however, in the history of literature, is more certain than that it was an invention of a much earlier period,—many some centuries, than the era of either the poet or the philosopher.

One of the numberless and invaluable discoveries of the much calumniated, but little understood, protectors, promoters, and preservers of all the Greek and Latin languages, now enjoy, the monks of the middle ages. One of the first books issued in the press, after the invention of Printing, was, that curious volume in 4to., entitled *BATRACHOMYOMACHIA, GRÆCÆ ET LATINÆ: Absque ulla Nota* ; but supposed to have been printed in 1486, two years prior to the magnificent folio edition of all Homer's works by the celebrated Chalcondyles and printed at Florence in 1488. This curious edition of the *BATRACHOMYOMACHIA*, has an interlineal Latin version throughout, and is, says the title, *Græcæ versionem Latinam Prosaicam interlinearem habet* : and is, says the title, *editio princeps*. So that, on finding the interlineal system reduced to so great a state of perfection, at this early period, it is not unreasonable to conclude, that it has been long and extensively known and practised by classical students, for many centuries. See also *Beloe's Anecdotes of Literature and Scarce Books* : vol. 3.,

understanding—inspective—of other advantages—should even in point of style, be as unexceptionable as possible.

Accordingly it has been the Translator's aim to unite two qualities, apparently irreconcilable—*elegance of style with fidelity of meaning*: the only medium after all, how rare soever in the attainment, or difficult in the execution, through which any author can be read with pleasure or with profit in a foreign tongue.

This view of what a good translation ought to be, has been very ably maintained in a late English periodical by one of the brightest ornaments, classical literature can boast.

"As there are few points," says this accomplished scholar, "connected with classical education, which have occasioned more discussion, or given rise to a greater variety of opinions, than the question concerning the admissibility of such helps, (translations,) a few practical observations on the subject may perhaps be considered not altogether out of place. It is well known, that some well versed in tuition would banish translations totally from the hands of their pupils, and forbid access to them under the severest penalties, while others of no less skill and experience introduce and encourage them either unreservedly or with certain restrictions.

"Now this singular contrariety of opinion can only have resulted from a great difference observed in their effects; and this difference may be naturally supposed to depend upon the way in which they may have been employed. In the first place, it is evident that the *use* must in a great measure, depend on the *kind* of translation: and a little consideration will suffice to show what that should be. For while a servile substitution of an English for a corresponding Latin or Greek word, which is the principle of what is called a *literal* translation, gives the student the meaning of the words *individually*, and therefore does little more than save him the trouble of using his dictionary; a more free, idiomatic, and spirited version will point out the meaning of the words *connectedly*, *i. e.* the sense of the author; and consequently supply that which the dictionary alone does not afford. The perfection of a translation (and indeed the only one that can be generally used with advantage or safety; for *either* of the above is mischievous,) is that which conveys at once this two-fold instruc-

ed by the vanquished Æschines in presence of the assembled Rhodians—Τὴ δὲ εἰ αὐτῷ τῷ θηρίῳ ἀκηκόειτε;—thus ludicrously renders it—"what then *would you have said*, had you heard that furious beast roar out his own words?" !!!

true medium between the servile and the vague, reserved in almost all cases with considerable success to a much greater extent than the current ones will be found to do. It is evident, that while a translation may be said to defeat its own objects, it has a strong tendency to induce the hasty or the careless reader to satisfy himself with catching at the general without comprehending either the construction or meaning of his author, a most pernicious habit, and a great obstacle to the ultimate attainment of sound scholarship. A good translator then will always regard the meaning of the author *connectedly*, as well as that of each and every *distinctly*; and the one exactly as much as the other. The former will insure a spirited without a vague, and the latter a close without a servile, version: two qualities not compatible nor consistent with each other.

Series of accurate, literal, and careful translations of the works of authors, composed from the best texts of the original, would be a great boon to literature. Experience has proved, that much will be made of this assistance whether wisely or not. Translations of almost every kind and degree; and to replace the trash now current by standard, and, as it were, correct versions could not fail to have a beneficial effect."

In the foregoing description of what a good translation should be, it is manifest, the difficulties of the present undertaking are of no ordinary kind. A version which given *viva voce* may appear not only accurate but elegant, will not unfrequently, if reduced to writing, become vapid, jejune, or bombast, neither preserving the spirit of the original nor exhibiting the graces of the vernacular; neither retaining the identity of the subject, nor the characteristics of the author; neither guarding against slavish servility nor yet able to attain to a full and manly fidelity. "A literal translation is sure to lose the idiom and genius of the language in which it is rendered; while a free version is generally nothing more than a mere imitation. In the conception of the poet or the orator, it may be said, that the rhetorical grandeur of a passage consists quite as much (if not more,) in the energy of diction and propriety of expression as in the sentiments themselves; that at the very sound or turn of a sentence, the very collocation of words, the rythmical close of the periods, peculiarities very difficult to preserve in translations, all impart a charm of which the translator was himself not fully aware, and the attempt to transfuse them unimpaired to another language, by contract, the superiority of the original

the pointed into the indirect ; the concise into the circumlocutory ; the sublime into the mean. Thus to translate Demosthenes, and the same may be said of every classical author, in the highest perfection of which the English language is capable, would be a work of very great labor. Every sentence would have to be carefully weighed, first in the original to ascertain its precise tone, bearing, and meaning ; and next in the English version, to insure not only the most appropriate words as representations of the Greek or Latin ; but also the closest possible resemblance to it (consistent with the difference of idiom) in style and structure, and occasionally even in collocation. Such a translation might perhaps be made with tolerable success ; but a late noble translator (Lord Brougham) has contented himself with endeavoring to impart to *his* translation a *general** Demosthenic air ; which he has failed in doing ; because the only true way to secure this is by dwelling upon, and carefully attending to, particulars, and individual sentences—by taking care of the parts, and letting the whole take care of itself.”

When a scholar of so much varied knowledge, extraordinary versatility of talent, and acknowledged cleverness as Lord Brougham, has been so unfortunate in the translation of a single author, how much more then is the difficulty increased

* The fatal rock on which were forever wrecked the richly freighted hopes of the last noble translator of Demosthenes.

Had Lord Brougham attended more rigidly and honestly to the principle laid down in his preface, of being “as close as possible without abandoning the peculiar idiom,” he had never been so mercilessly exposed to the pity of his friends or the sneers of his foes. With so many helps before him, probably no translator of THE ORATOR or of any other classic, has ever departed so widely from the adopted principle of strict adherence to his great original, nor failed so egregiously to delineate his peculiarities, as the too ambitious Lord Chancellor. Of this, any smart Grecian may speedily convince himself by comparing a few pages—*ad aperturam*—of the untoward attempt with the sublime original.

As however a most overwhelming exposure of his Lordship's incompetency has been already thrown before the world by the caustic critic in the London *Times* and other European periodicals, any farther comment here would be supererogatory. For the benefit of the student, it may nevertheless be remarked, that one of Lord Brougham's capital mistakes was, his almost uniform disregard of the sense, power, and wondrous utility of the Greek particles, such as *μὲν, οὐν, γὰρ, μέντοι, &c. &c.*, which notwithstanding his professions, he rarely if at all translates ! Yet with all the self complacency and arrogant assumption of mistaken talents, his Lordship pours out the vial of his supercilious vituperation on the memory of Francis,† and Leland ;—men as much superior to the ex-Chancellor in sound scholarship and elegant classicity, as they were inferior to him in boastful pretension.

These two accomplished Irishmen, both, ornaments of Trinity College Dublin, are perhaps the only translators who have ever approximated even remotely, the yet imimitable Athenian.

† The father of Sir Philip Francis ; now generally allowed to have been the author of *Junius*.

ation like *Jacobs' Greek Reader*; made up of so many authors; all different more or less from not only in the subject but in the style and sen-

it has been pertinently observed, that "it is more like a correct specimen of many writers, than a correct [version] of any one: because when an author's style is once known, it will very often help to rectify or explain the meaning of corrupted or intricate passages: the reading [translating] of so many different styles of writing will be apt, without great care, to confirm and not mislead the judgment."

"The association of our ideas," says Gibbon, "is extremely loose, their various shades so indistinct, and languages so different and changeable, that the most able translator may be obliged to use different or equivalent expressions, and find at last none that are barely similar."*

It is considered, that together with all these difficulties the present is the *first* and only translation ever made of *Jacobs' Greek Reader* into the English, or any other language, the opinion of the learned or the critical, might not be unreasonable; but the Translator seeks no other indulgence than is so often sought, yet so rarely found, "a clear stage for his labour." An impartial verdict is all he seeks from a candid community; and to this tribunal, he fearlessly presents his work, for without any presumptuous claims to perfection, or to extraordinary excellence, without overweening or affected modesty, he ventures to say, the present translation, *in oculis [exemptis,] quas aut incuria fudit, aut humana error vit natura*, will be found on careful perusal, one of the most instructive, and, at the same time, one of the most attractive volumes in its kind, ever issued from the American press.

The notes are as well original as select, so copiously spread before the reader, like flowers profusely scattered by the hand of a generous nature to beguile the weary traveler on his toilsome way, a few words may not be deemed irrelevant or unnecessary.

To impart an early and salutary bias towards the progress of the formation of a correct taste and cultivated intellect (one of the objects destined to soar aloft to heights sublime in the vast regions of literature, science, or art,) parallel passages, apposite quotations, elucidative or illustrative of the subjects mentioned in the text, have been given, with no sparing

marvellous mythi of pagan story, as well as from the perennial fount of Divine Revelation; from the stately historian and from the sublime orator; from the formal dogmas of the supercilious philosopher, not less than from the enchanting pages of the venturous voyager; as well from the abstract reasonings of the elaborate grammarian and acute logician, as from the melodious strains of the sons of song; thus affording the intelligent tutor, a desirable opportunity not otherwise attainable, of moulding with plastic skill, the yet unformed taste of his pupils—of directing their attention betimes, not only to the best models of composition, but to what is of infinitely higher importance, the purest exemplars of life and manners. *Sed omnis loquendi elegantia, says Cicero, quanquam expolitur scientia literarum, tamen augetur legendis oratoribus et poetis.**

Here also can the pupil's discriminating powers and opening genius be cultivated and called forth with the happiest effects, and most permanent results; by judiciously directing him to compare the various passages, whether parallel, elucidative, illustrative, or otherwise, from the different authors, one with another; causing him to give his opinion as to their relative merits, whether superior, inferior, or equal, and at the same time asking reasons for the award.† In these respects, the advantages of this translation over those of any other extant, (as far at least as the writer's acquaintance with classical literature extends,) may be safely pronounced invaluable and unique.

Lastly, to render the work as complete as possible, a PARSING INDEX‡ has been appended; containing the praxis of every word in the first three sections of the original, and all the more necessary words, in the subsequent portions as far as the eighth section: with ample references for the declension, comparison, conjugation, anomaly, dependence, and connexion of every word and sentence, to the grammars of *Buttmann, Fisk, Anthon, and Sophocles*; as those in most general use.§ By this constant reference to both grammar and INDEX, always accompanied with the indispensable aid of his lexicon, the pupil is necessarily obliged to greater application and more sustained exertion, in the legitimate use of this work than might

* *De Orat. lib. 3. ch. 10.*

† See remarks in note, p. 280, *et supra.*

‡ To those studying Greek without the help of a teacher, this will afford extraordinary facilities.

§ The PARSING INDEX is also equally well adapted to the excellent Greek Grammar of *Valpy*.

1 ; and is thereby gradually habituated to a whole-
ce on his own individual industry and mental ca-
acquirable by the help of any similar performance.
ers of every class then it is hoped, the work may
advantageous and acceptable, to the scholar, for
variety ; to the curious for its agreeable novelty ;
ent for its manifest utility ; and to all for its peculiar
conveying a copious fund of solid information as
asing instruction in the least objectionable form.

THE TRANSLATOR.

New York :—
the Epiphany, 1842. }

METHOD OF USING THIS WORK.

To Teachers the following synopsis is, with all deference, duly submitted.

Let the pupil prepare his lesson, as well as possible, first *without*, and afterwards *with*, the translation *verbum verbo*: let him then, laying aside the translation, endeavour to construe the lesson as accurately as he can from memory. As soon as on repeated trials, this will have been affected, the lesson should be read and translated in class [from the text only] to the Teacher, *twice* carefully over; once strictly literal, and next with as much freedom as fidelity of sense and elegance of diction will allow. The Teacher should then cause the pupils to return each to his desk or study room, and prepare the same lesson by the PARSING INDEX; inculcating on their minds the indispensable necessity of recurring contemporaneously to the grammar and lexicon for every word. On being thoroughly prepared, let the class be again called up, and caused to parse the *entire* lesson, word after word, in the most scrutinizing manner; with regard to Declension, Comparison, Conjugation, Syntax or Government, Idioms, Accents, Prosody, History, Geography, Mythology, &c., &c.: and finally let one boy of the class [in rotation] be caused to give as free, perspicuous, and highly finished a version of the lesson, now the third time, as the nature of the case, and the capacity of the pupils will admit.

Should this plan be faithfully and steadily pursued for twelve or eighteen months continuously, there can be no hesitation in asserting, that not only a more solid, but a more elegant, and withal a more critical, knowledge of the Greek language will have been acquired in that short space, than by five, or even seven years' toilsome drudgery in the common method.

¶ The student will please to remark, that whenever it has been found necessary to express the meaning of a Greek word by two or more English words, these latter are joined by a hyphen, thus:—to express with accuracy the meaning of *Μη κατόκνει*,—[II. Declen., I. par.] four words are requisite; joined in this manner, “Grudge-not-from-indolence:” in ch. III. Reg. Verbs in *ω*, par. 5, l. 1.—*ἀραμένην*—“being-in-the-habit-of-lifting:” &c., &c.

ADDENDA ET CORRIGENDA.

line 1,—instead of—"Works of art"—read—"Or, 'works-of-art.'"
 graph 3, line 4,—instead of—"Zeuxis made"—read—"The celebrated
 account of the distinctive force of the article *ô*: it is not, however,
 sole of translation.

1, line 2,—instead of—"house"—read—"House."
 2, — 2,—instead of—"the uninitiated"—read—"the uninitiated."
 1, — 7,—instead of—"Malherbe"—read—"Malsherbe."
 3, — 5,—after—"wished"—supply—[or "boasted."]
 1, — 4,—after—"I am all-over"—supply—[or "I was all-over."]
 5, — 10,—instead of—"to Alcibiades"—read—"in-the-case," or
 biades."
 8, line 1,—instead of—"says Thomas à Kempis"—read—"says the

2, line 6,—instead of—"Æginians,"—read—"Æginetans."
 1, — 5,—instead of—"Philipp"—read—"Philip."
 1, — 4,—instead of—"good alone"—read—"god alone."
 2, — 9,—instead of—"Appolonious,"—read—"Apollonius."

On account of the accidental omission of paragraph 62 in the text
 of the *Greek Reader*, the translation of the paragraph so omitted,
 of the one immediately following, are both numbered alike: in order
 that the numbering of the subsequent paragraphs, with
 of the original. The omission shall be rectified in a new and
 on of the text now in the course of preparation.

r. 5, line 4,—instead of—"down battlements"—read—"beat-down

r. 23, line 2,—after—"sacred inclosure,"—read—[or "public portico."]
 6, — 1,—instead of—"Aristaus"—read—"Aristaus."

note 2, — 1,—instead of—"auhor"—read—"author."

r. 10, — 5,—instead of—"annoint"—read—"anoint."

dialogue VI., line 4,—instead of—"why should I not say so"—read—
 I not say so?"

dialogue X., line 5,—instead of—"to see the and boil"—read—"to seethe

dialogue XII., note 1, line 3 of metrical version,—instead of—"cl ser"

ser."

r. 4, line 2,—instead of—"Luditarians"—read—"Turditarians."

— 5, — 4,—instead of—"to the present time up"—read—"up to the

"

the bottom note on the page, beginning—*Albula quem*—should have been

referring to river Tiber, 3rd line of 3rd paragraph in the text.

par. 26, line 8,—instead of—"wine plant"—read—"wine-plant," [or

"

par. 26, line 9,—instead of—"which is most productive of good wine"—

ch-is-most-productive-of-good-wine."

par. 26, line 9,—instead of—"and which is trained on trees"—read—

is-trained-on-trees."

par. 31, line 5,—instead of—"might altogether undisturbed"—read—

altogether," &c.

note 3, continued fr. page 139, penultimate line,—instead of—"de Par-

tigius"—read—"de Parthenonis Vestigiis."

note 3, line 17,—instead of—"the great reformers"—read—"the great

"

note 3, penultimate line,—instead of—"the discovery and exploration of

has thrown"—read—"the discovery and exploration, &c. have thrown."

par. 7,—that part of the 5th sentence beginning with—"and that earth,"

adding with "*tedious operation*,"—may be otherwise translated: thus,—

"and that earth,"—may be otherwise translated: thus,—

and so in various places, *supra et infra*.

Page 223, note 1, lines 3 and 4,—instead of—"a few striking examples"—read—"the following examples."

Page 232, note 2, lines 2 and 3,—instead of—*οὐ διακονῆσαι*—read—*ὄν διακονηθῆναι*.

— 235, — 1, — 10, from bottom,—instead of—*λευκώλενος*—read—*λευκώλενος*.

Π A few more Greek words left unmarked with proper accents, the student will please to correct in his reading.

Page 238, note 2, line 12,—instead of—*ὑπεῖρ ἄλα*—read—*ὑπερ ἄλα*.

— 240, — 5, — 1,—instead of—"see note 231, p. 8."—read—"see p. 231, note 8."

Page 254, line 78 of the text,—instead of—"wilt though"—read—"wilt thou."

— 257, note 3, line 2,—instead of—"and χέω"—read—"and χαίρω."

— 258, line 142 of text,—instead of—"Achilous"—read—"Achelous."

— 258, note 4, line 10,—instead of—"bissenas"—read—"bis senas."

— 270, — 2, — 1,—instead of—"grealy"—read—"greatly."

— 270, — 5, — 5,—instead of—"mama"—read—"mamma."

— 270, bottom line,—instead of—"liquidi nat tibi linter aqua"—read—"liquida nat tibi linter aqua."

PARSING INDEX.

Page 285. For—"Butman"—read—"Butmann."

do 285, line 67, 68. For—*βραχυ*, read—*βραχύ*.

do 286, l. 34. For—*A. l. p. 23*, read—*A. l. p. 231*.

do 287, l. 45, 46. For—*μητρόπολεως, μητρόπολει*, read—*μητροπόλεως, μητροπόλει*.

do 288, l. 13. After *F. p. 9*, supply—*like οἰκία*, *S. § 31, 3*.

do 288, l. 45. For—*p. 21*, read—*A. p. 21*.

do 294, l. 60. For—*οἰκία*, read—*οἰκία*.

do 295, l. 92. For—*lines 56—61, above*, read—*line 62—67, above*.

do 295, l. 98. For—*l. 98—103*, read—*l. 98—100*, and others in same page.

do 296, l. 33. For—*l. 12, p. 295*, read—*l. 60, 61, p. 295*.

do 296, l. 15, 16. For *l. 56—61*, read—*l. 62—65*.

do 296, l. 52. For—*l. 9—11*, read—*l. 11—13*.

do 296, l. 63. For—*πορεύσαι*, read—*πορεύεσθαι*.

do 300, l. 94. For—*l. 80 to 89*, read—*l. 77 to 79*.

do 306, l. 54. For—*l. 33—35, p. 302*, read—*l. 18—20, p. 303*.

do 306, l. 56. For—*p. 302*, read—*p. 303*.

do 311, l. 10. For—*line 71—74*, read—*l. 71—73*.

do 312, l. 85. For—*wtth*, read—*with*.

do 313, l. 82. For—*B. § 105*, read—*B. § 103*.

do 316, l. 6. For—*l. 16—18, p. 310*, read—*l. 14—17, p. 309*.

GRAMMATICAL EXERCISES.

I. FIRST DECLENSION.

kenness is a short insanity.¹ Short pleasure often pain. Love learning, temperance,² prudence, truth, handicraft,³ and piety. Bion used-to-say, that ava-

asy:"—which signifies a disordered mind: being derived from φρενίτις, the mind. Compare *Sen. Epist.*, 85. *Ebrietas continua animos ucunt.* Stobæus and Maximus record a saying of Pythagoras that, "was a preparation for insanity." The following parallel from St. Au- not, in all probability, be surpassed by any writer:—*Ebrietas est flagi- n mater, culparumque materia, radix criminum, origo vitiorum, tur- subversio sensus, tempestas linguæ, procella corporis, naufragium ssio temporis, insania voluntaria, ignominiosus languor, turpitudine mo- vitæ, honestatis infamia, animæ corruptela.*—*Ad Sacras Virgines: in*

ose many words, which, in the copious Greek, will, according to the it of the text, admit a great variety of meanings: *ex. gr.*, in the axioms means "moderation;" in those of Plato, "temperance;" [as in the aphon's *Cyropædia*, "modesty," &c.

of art." This word has, by some of the most eminent Greek scholars been translated—"the-exercise-of-skill:"—or "the-art-of-which-you- sion;"—but exclusive of the awkward appearance of compounds so press the very simple word τέχνην, there would appear strong philologi- to their admission, for the following reasons: viz. 1st, that they destroy l unity of the sentence; by the introduction of compounds, necessarily praisinsertion of the definite article to particularize and limit the mean- every noun in the same sentence, and under the same government, and location, is, from its intrinsic meaning, independent of any such refix:—2ndly, the word τέχνην is, in its application in the text, synoni- χειρωναξία in the *Prom. Vinc.* [of *Eschylus*: the English meaning of entirely obviate the necessity of the unwieldy compound. In order er may be enabled to decide, the passage from *Eschylus* is here given. rined and disgusted at the horrible punishment inflicted by the supreme pus on the ill-fated, but philanthropic son of *Japetus*, and of which he ed to become the reluctant executioner, cries out—

Ἵ πολλὰ μισηθεῖσα χειρωναξία.

"Oh! my much detested handicraft!"—

re can be no doubt as to the precise meaning, we need only observe that ers—

τί νιν στυγεῖς; Πόνων γάρ, ὡς ἀπλῶ λόγῳ,
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.

"Why dost thou detest it! for surely

Thy art [handicraft] is not the cause," &c.

l that the length of this note will be excused: because from the sanction und scholars awarded to the rejected version, it is not a mere matter of of necessity, in the Translator to substantiate the preference of his ver- authority so unexceptionable as that of the "Father of Greek Tragedy." ot, however, be concealed, that the Translator's opinion on the precise this word as it stands in the text, has undergone some change; whereas ne time, inclined to consider it as equivalent to the English compound works-of-art:" grounding that opinion on various passages of the Greek ereafter has a similar signification. *Language*, for instance, in A. 24.

so wealth without virtue, has no pleasure.

2. The possessions of virtue alone are permanent. Learning is an ornament in prosperity, and a refuge in adversity. Of all virtues the chief is piety. It is incumbent on wrestlers to constantly exercise the body naked.² *There was at Olympia, a very celebrated statue of Jupiter, the work of Phidias. After the death of Æneas, Ascanius obtained the regal-authority. Linus was the son of Mercury and the muse Urania. The Ionic philosophy took-its-rise from Thales ; the Italian from Pythagoras.*

3. Numa built a temple *in honor* of Fides and of Terminus. New Carthage is a colony of³ Asdrubal, who succeeded Barcas, the father of Hannibal. The Babylonian talent is worth two and seventy Attic mina. On the top of Cape Sunium is a temple of the Sunian Minerva.⁴

II. SECOND DECLENSION.

1. Anger *is* unreasonable. Riches *are* mortal, but glory *is* immortal. Speech is the image of the soul. Wealth is a cowardly and life-loving evil. Pegasus was a winged horse.⁵ Egypt is a gift of the Nile. Grudge-not-from-indolence to go a long distance to those engaging to teach any thing useful. The descendants of Hercules came-down upon the Peloponnesus.

1. Or as the Apostle says, "the desire of money is the root of all evil."—1 Tim. vi. 10.

2. Or, "wrestlers should constantly exercise the body ;" *ad sudorem*, as physicians have it. This practice revived with so much success by modern trainers for health, appears to have been very common, not only among the Romans, but also among their teachers, the Greeks. *Plato* makes the gymnastic masters hold it as an indispensable rule to subject their pupils to copious perspiration by hearty exercise : hence the propriety of the translation given in the note.

3. That is, "planted or founded by Asdrubal," &c.

4. Byron has some beautiful lines descriptive of this promontory :—

"Place me on Sunium's marbled steep,
Where nothing save the waves and I,
May hear our mutual murmurs sweep ;
There swan-like, let me sing and die :
A land of slaves, shall ne'er be mine."

"The promontory of Sunium, whence," says Michaud, "you have that superb view of the mountains of Attica, and the vast expanse of the sea—of that great and beautiful nature, which can of itself, without the eloquence of words, exalt the soul towards its Creator." See also that enchanting work *Mores Catholici*, vol. x., p. 68.

5. *Barry Cornwall* has a very fine passage on this celebrated steed :—

"Oh, for that winged steed, Bellerophon !
That Pallas gave thee in her infinite grace,
And love for innocence when thou didst face
The treble-shaped chimera. But he is gone
That struck the sparkling stream from Helicon ;
And never hath one risen in his place,
Stamped with the features of that mighty race."

ans say, that the sun and moon are gods.¹
wards. The Pygmies wage war with the

s and two horses are depasturing-together :³
and the lion do not go the same road. An-
o of the greatest evils, have destroyed many.
centaur suckling two infant centaurs, twins,

biting the tops of Athos, are said to be very-
ger has often disclosed the concealed mind of
s the mirror of the external-form [or counte-
e *that* of the mind. Wine usually reveals the

city of Sicily, is a sacred temple of Venus,
at number of doves is reared. Ptolemy Phi-
temple to Homer.⁸ Hares are caught by foxes,
running *them down*, sometimes by stratagem.
used-to-rear a great many peacocks in-honor-
n the coin of the Samians, was a peacock.

III. THIRD DECLENSION.

is the mother of injustice. The coward is a
country. Adonis being yet a boy, was, through
Diana, wounded by a boar, whilst hunting.
changed into a nightingale, Philomela into a

striking passage of Holy Writ : " Men have imagined either the
the swift air, or the circle of the stars, or the great water, or the
the gods that rule the world."—Wisdom xiii., 2.

great poets of antiquity allude to this fable ; none, however, more
the Roman satirist :—

Ad subitas Thracum volucres, nubemque sonoram ;

Pygmaeus parvis currit bellator in armis :

Mox impar hosti, raptusque per aëra curvis

*Unguibus a sava fertur grue. * * **

Juv. Sat. xiii., 166.

When cranes invade, his little sword and shield
The Pigmy takes, and straight attends the field :
The fight's soon o'er ; the cranes descend and bear
The sprawling warriors through the liquid air."

CREECH.

sprawling," although unwarranted by the text, is one of these in-
e so true to nature] strokes that always exhibits the power of the

be erroneous to represent wolves as graminivorous, instead of car-

ted," or "painted," &c. The curious student should endeavor to
ation on this subject. It is called "Zeuxis or Antiochus ;" and con-
graphic description of the fabled centaurs extant.—See Francklin's

p. 255.

is anger wont to reveal." &c.

pursuing a mouse, and falling into a vessel of honey, lost-his-life.

2. The female Bacchanals tore-to-pieces Pentheus ; and the Thracian women, Orpheus ; and his own dogs, Actæon. Good men are the images of the Gods. The Ausonians, as aborigines, first inhabited Italy. All lions are brave.

3. Drops of water excavate stones.¹ The quail is a melodious and pugnacious bird.² The Phœnicians used-to-sacrifice quails to Hercules. The partridges in Attica were tuneful,³ whilst those in Bœotia were hoarse.⁴ The old-proverb says, that aged-persons become a-second-time children.⁵ The old-story says, that the Myrmidons, from ants, had been changed into men.

4. The Lybian Nomades reckon not by days, but by nights. Periander being asked what was the greatest thing within the smallest compass, answered, "a powerful intellect in the body of man."⁶ Reason is more powerful than strength of hands.⁷ Fragrance and myrrh are the cause of death to vultures. Silence imparts grace unto women.⁸ It is a difficult thing to reason with the belly not having ears.

1. This obvious reflection is first met with in Scripture : "Waters wear away the stones."—Job xxiv., 19. It occurs in Bion :

Ἐκ θαμινῆς ῥαδάμιγγος, ὅπως λόγος αἰὲν ἰούσας,
Χά λιθὸς ἐς ῥωγμὸν κοιλαίνεται.

"By dropping incessantly water alone

Can wear to a hollow, the hardest of stone."—POLWHELE.

We find the same idea in Lucretius :

Stillicidii casus lapidem cavat.

Nor has it escaped our modern poets :

"The rugged stones are washed and worn

Into a thousand shapes and hollows scooped

By long attrition of the ceaseless surge."—BOWLES.

2. The ancients reared quails, as the moderns do game-cocks, to fight with each other.

3. Or, "melodious."

4. That is, "slender," or, "weak-voiced."

5. "Once a man, and twice a child."—*Senes bis pueros* : or, as Shakspeare has it—"second childishness and oblivion."

6. Or more simply, "a good understanding in the body of man." A remarkable parallel is quoted in Beloe's *Anecdotes of Literature*, &c., vol. ii. p. 109.—"The soul is the greatest thing in the least continent." *Miscell., Medit., Moral.* By Elizabeth Grymston. Lond., 1604.

7. That is, "wisdom or prudence is more powerful than mere bodily strength." Compare an almost verbal translation, "Wisdom is better than strength."—*Wisdom* vi. 1.

8. Flecknoe in his *Love's Dominion*, [1634,] has a curious "Invocation to Silence," where he thus describes the impersonation :

"Still-born Silence, thou that art

Floodgate of the deeper heart ;

Offspring of a heavenly kind ;

Frost o' the mouth and thaw o' th' mind ;

Secresy's Confident, and he

That makes religion Mystery ;

Admiration's speaking'st tongue."

s lame in both feet. Medea is-represented
y at her two children, and she holds¹ a sword
ut the two hapless creatures sit smiling on her,
g of the things about to happen, although be-
rd in the hands of their mother.

CONTRACTED DECLENSIONS.

is the greatest good.² Nature without edu-
, but education without nature is defective.
the soul of a state. There is nothing more-
o a state than good laws. Aristippus said to
collect, that thou didst begin the quarrel, but I,
on.

er-organ is the invention of Ctesibias, of-Alex-
r by trade. A community of well-united breth-
r than any wall. Time is the touchstone of
ong men. A mare nourished⁴ Pelias, the son
nd the nymph Tyro. Apollo, the son of Jove
hen he had-shot the serpent Python,⁵ went to
ook-possession-of the oracle of Gea. Thou
ay of respect from all, if thou wilt first, as an ex-
o respect thyself.

s have poison beneath their fangs. Parnassus
d shady mountain. In Bœotia, are two very-re-
untains; one called Helicon, and the other Ci-
e Nile contains various sorts of fish. Dishonest
pring loss.⁶ Famine is a-very-great calamity to
sword wounds the body, but a word, the mind.
Poliorcetes used-to-take cities by force—battering
alls, but Timotheus,⁷ by-persuasion. There was,
of Tiberius, a man named Apicius, from whom,
of cakes are-named Apician. Honor thy parents.
-charge-of the keys of Hades. The Polypi lie-
fishes. Anacharsis used-to-say, that the vine

of the English would require—"and she is also represented as hold-
cc. Lucian in his "Encomium on a house," gives a description of
ich exhibits his taste and genius in a very favorable light. The whole
which the extract in the text is taken—is well worthy the attention
in the art pictorial.

dence is an invaluable quality," or "attribute."
ners."

4. Or, "suckled."

ous arrangement would require—"When," or "After Apollo the son
atona had shot the serpent Python, he went," &c.

α κέρδη πηνονας ἐργάζεσθαι.—"The miseries which on ill got wealth
Sophocles, in his Antigone, 326.

as another of the same name, who for adding four new strings to the

V. EXAMPLES IN ALL THE DECLENSIONS.

1. Labor is the father of glory. I did not acquire glory without many labors.² Rational-conversation is the medicine of a diseased mind. Old age is a burden troublesome to men. Inachus was the son of Oceanus and Tethys; from whom, never in Argos, is called Inachus.³ Neither does a golden couch benefit a sick man, nor signal good-fortune a senseless one.⁴

2. Grasshoppers feed on dew. Glory and riches, without sound-understanding, are not safe possessions. On the death of Agathocles,⁵ all *places* in Sicily were filled-with tumult and anarchy.

From the cloud falls a vast quantity of snow⁶ and of hail, And pealing thunder rushes from the vivid lightning, Whilst, by the winds, the sea is violently tossed. The nature of mortals is subject-to disease, and old age; and death is inevitable.

3. The all-seeing Argus had eyes in every *part* of his body. Cleanthes used-to-say, *that* the uneducated differed in shape only from the *very* beasts. Anacharsis being-reviled because he was a Scythian, acknowledged *he was so*, "by birth, but not by manner." Achilles could have lived and⁷ have ruled

1. In the *Spectator*, No. 195, is the following favorite quotation of Sir W. Temple; "The first glass for myself; the second for my friends; the third for good humor; and the fourth for mine enemies."

2. Camoens when apostrophising *Gama*, has a similar idea very elegantly expressed: "By toils like these, the brave ascend to heaven; By toils like thine immortal fame is given."—*LUSIAD*, b. 6.

3. Perspicuity of English composition would require: "Inachus, from whom a never in Argos was called Inachus, was the son," &c. Compare:—

"The hoarse resounding shores,
Where Inachus the king of rivers roars."—*LEWIS' STATIUS*.

4. Lucretius thus expresses the same idea:

*Nec calidæ citius decedunt corpore febreis
Textilibus si in pictureis ostroque rubenti
Jactaris, quam si plebeia veste cubandum est.*—*l. ii. 34*

Thus rendered by Good:

"On down reclined or wrapped in purple robe
The thirsty fever burns with heat as fierce
As when its victim on a pallet pants."

5. Literally, "Agathocles having died," &c.

6. Lit. "power." The lower classes of the Irish are accustomed to a similar phraseology: as they will say of a rich man, "he has a power of money,"—and of a heavy fall of snow, "there's a power of snow on the ground." The expression is evidently oriental.

7. Lit. "It was in the power of Achilles to have lived," &c. Cicero seems to have copied this in the following animated sentence: "Licuit esse otioso Themistocli, licuit Pamphonidæ: sed nescio quomodo inhæret in mentibus quasi seculorum quoddam ægurgium futurorum, quo quidem dempto, quis tam esset amens, qui semper in laboribus et periculis viveret?"—*I. Tusc. Disp.*

ns ; Nestor could have reigned in peace at
uld have remained at home, or with Calypso
ed and shady grot, not-liable to old age and
would not choose to be immortal, remaining
without practising virtue. It is incumbent
practise a-modest-decorum in their gait, in
their countenance, and dress.¹ Hercules
in the gall of the Lernean hydra. Acrisius
r Danæ, together with her son Perseus, shut
o the sea : and the chest was driven, by the
land of Seriphus.

for night after day, and hunger after satiety,
ntoxication ; and if thou shouldst deprive him
on, thou wouldst render his pleasure a pain.²
ed from Mercury, a sword ; from Apollo, a
; from Vulcan, a golden corslet ; and from
. O Jupiter, and Minerva and Apollo ! grant
of soul, tranquillity of life, irreproachable con-
eful death.

Xerxes was carrying-on-war³ in Greece, his
she saw in a dream, two females, very remark-
aultless in beauty, and sisters of the same fami-
re called Asia and Greece. Philip being chosen
een two bad men, ordered the one to flee from
d the other to follow him.

es are punished all the bad ;—kings, slaves,
rich, beggars. The daughters of Phorcus were
from their birth, and had only one eye and one
three ;⁵ and these they lent in turn to each-other.
ons which Cleanthes received⁶ from Zeno, he-
on shells and the shoulder blades of oxen ; from
ey wherewith to buy paper.

as bestowed on every creature, some weapon, of-
fensive ; on lions, strength and swiftness ; on bulls,
ees, stings ; on man, speech and wisdom.⁷ Chi-
taur used-to-feed Achilles, while yet a boy, with
of lions and of wild boars, and with the marrow

folding or manner of wearing the robe." See the note on this passage
k Greek Reader, 11th edition.

s pleasure after pain." 3. Lit. "Xerxes carrying on war," &c.

hags." "The Grecæ," [Γραικίαι] says Mr. Digby in one of his elegant
esenting treasons, were described by the ancients, as grayheaded and
n from their birth ; to show that youth has no concern in the cares,
d trepidations, with which traitors are continually vexed." See Gode-

the Lernean hydra had a very large body, and nine heads ;
eight-mortal, but one-in-the-midst, immortal.

VI. ADJECTIVES.

1. Near Italy, lies Sicily, an island fertile and populous.
Life is short, but art is long. Short is the enjoyment of guilty
treasure. Disgraceful gain is a heavy-and-troublesome pos-
session. The future is uncertain. From a bad beginning
comes a bad end. Diogenes used-to say, that a rich *man*
without-education *was* a golden-fleeced sheep.

2. Tyranny¹ is an unsafe possession, yet many are lovers
of it. Riches *are* blind. The earth is faithful, but the sea is
deceitful. Tranquillity is desirable. Truth is amiable and
permanent.

The great gifts of fortune bring fearful anxiety,
And the most splendid possession is not without-danger,
Nor is every elevation among mankind, secure.²

3. It is preferable to fight in-company-with a few brave
men, against all the cowardly, than in-company-with many
cowardly against a few brave men. Nothing is more unjust
than anger. A glorious war is more eligible, than a shameful
peace. Bion used-to-say, *that* a good magistrate, on-retiring
from office, ought to be not more wealthy but more glorious.³
No possession is more honorable than *that* of wisdom. Wis-
dom is a more honorable possession than wealth. Among the
Cartessians it was not lawful for a younger man to bear testi-
mony against an elder *one*. Glory is a weak anchor, but riches
are much weaker. There is no more dignified nor more du-
rable possession than *that* of virtue.

4. Many animals are bloodless, but especially as many as
have more feet than four. It is difficult to perform, but easy
to command. *There* is nothing dearer than *one's* country.⁴
There is nothing more pleasing to children than their mother.

1. Or, "absolute power."

2. Nearly the same thoughts are thus expressed by one of our American poetesses :
"Life's onward path is wrapt in night,
And dangers are its fame :
Ambition holds an eagle's flight,
And spurns at quiet's name."—*Mrs. Hale*.

3. Or, "more honorable," "full of honors."

4. Agreeably to this beautiful sentiment from the Father of Epic poetry, is the
following quotation from Ovid ;

*Nescio quâ natale solum dulcedine cunctos
Ducit, et immemores non sinit esse sui.*—*De Pont.*

powerful than pity.¹ It is necessary to keep things more advantageous than silence. On we have two ears and but one mouth; that we and speak less. The useless-and-unprofitable more abundant than the useful-and-the-profitable myself not less rigidly than others. Be content, but seek still better. Those initiated in life, at the close of life, more cheering hopes than the uninitiated.²

Life is the most nourishing, but white wine. The country of Bactria has a very temperate-rich and fertile soil. The oldest of all for he had no beginning;⁴ the most beautiful, is the world; for it is the work of God: for all things is space; for it contains all the truest of all things is the mind;⁵ for it runs through all things: the most powerful of all things is it subdues all things: the wisest of things discovers all things. The crocodile, from a small becomes a very large animal: for the egg, produced, is not larger than that of a goose; but itself afterwards grows to the length of seventeen feet. The life of most men is lost in procrastination. A beautiful thing is also the most-just,⁶ and it is the most valuable of all things to be-in-health.

“Preferable to pity,” that is, one should rather be an object of envy than of pity for his misfortunes. A similar idea occurs in

“Those initiated in the mysteries have more cheering hopes concerning life than the uninitiated.”

“The translator conceives, is the meaning of *εὐδαίμων* not only here, but in the Greek Reader. as unborn.”

“How fleet is a glance of the mind!
Compared with the speed of its flight,
The tempest itself lags behind,
And the swift winged arrows of light.

“Equitable.” The text of our Greek Readers would, in this passage, be apt. If *μαρτόν* be allowed to remain, the sentence will be either nonsensical; but by substituting *λῶστρον*, as it is found among the fragments, from whom it appears to have been taken, the sense is easy as it is given in the translation. See *Winterton's Poeta Minores*. Simonides has expressed the same idea in one of his elegant epigrams with

Ἐγναίνετον μὲν ἄριστον ἀνδρὶ θνατῷ, κ. τ. λ.

Translated in Bland and Merivale's *Anthology*; p. 61.

“The first of mortal joys is health;
Next beauty; and the third is wealth;
The fourth, all youth's delights to prove
With those we love.”

“The first of mortal joys is health;” “There are no riches above the riches

Death is common both to the most-miscontemptible and to the most-of-the-greatest-worth ; nor does it, *through scorn*, overlook the bad, nor through-veneration-spare the good.¹

6. The earth is spherical and placed in the centre of *the universe*.² Oftentimes the rich, on account of the uninterrupted pleasure, *which they enjoy*, have-no-true-conception-of their good-fortune. Epaminondas was *the son* of an obscure father. Diligence, assiduity, requisite care, and incessant application, all things may be rendered better. Homer has assigned to his heroes, food, simple and of the same kind for all. Dionysius the tyrant plundered the statue of Apollo having³ golden-locks-hair, and took away a golden table placed⁴ before it. Socrates seeing a young-man rich and uneducated, said, "behold the golden slave."

7. Mountains at-a-distance appear aeriform⁵ and smooth, but near-at-hand, rough and rugged. Is it not more eligible, to choose a life needy indeed, but secure and devoid-of-fear, rather than *one* abounding in wealth and exposed-to-danger ? It is the part of a freeman always to speak the truth.⁶ Nireus the Cyprian had a four-horned stag. In a certain temple of Jupiter, were *kept*, three-horned and four-horned sheep. Aristotle used to say, *that* the roots of learning were indeed bitter, but, *that* the fruits were sweet. There are three judges in Hades ;⁷ who judge⁸ the pious and the wicked. It is a dreadful thing, *that* the bad should rule-over the good.⁹

Nearly parallel is the train of thought in an early English writer : "Death is not overcome by pride, smoothed by gaudy flattery, tamed by intreaties, bribed by benevolence, softened by lamentations, diverted by time."—*Drummond's Cypress Grove*, 1630. The student will readily call to mind Horace's well known line :

*Pallida mors æquo pulsat pede pauperum tabernas
Regum que tures.*

B. I. Ode 4.

Malherbe's translation of this ode, although periphrastic, is really beautiful : *Tytler's* "sublime." See *Tytler* "On Translation ;" *in loco*.

Agreeably to the doctrine of the ancients.

and 4. The English idiom would require "which had" and "which was," or "had been placed," respectively.

Or, "like a mist." So Dyer ;

"As yon summits soft and fair,

Clad in colors of the air ;

Which to those who journey near,

Barren brown and rough appear."—*Grongar Hill*.

Massillon's description of truth is too beautiful to be omitted : "La vérité, cette lumière du ciel est la seule chose ici bas, qui soit digne des soins et des recherches de l'homme. Elle seule est la ressource de la bonne conscience, la terreur de la mauvaise, la peine secrète du vice, la récompense intérieure de la vertu : * * * * Elle seule inspire des pensées magnanimes, forme des hommes héroïques, des sages dont le monde n'est pas digne, les sages seuls dignes de ce nom."—*Avent*.

Perspicuity requires the construction thus :—"In Hades, are three judges, &c, Or, "who make-a-discrimination [or 'separate'] between," &c.

Or, "that the weaker should have authority over the more powerful,"

ed to say, that it was better to have one
rit, than many of no merit. The fly being
our *feet* only ;—the two fore *feet*, it uses as
aged-war in Italy, two years and four
the comic writer, composed seven and
ing lived nine and ninety years. Hanno
a very powerful armament consisting of
horse, and 60 elephants, from Africa to
led, that the Seres live as long as 300
an account, that the Chaldeans live beyond

, the king of the Tartessians is said to have
Ctesibius the historian *having lived* 124
a walk. Plato died in the first year of the
having lived one year in addition to eighty.
igned 30 years wanting one, Æneas his son,
ent 31 years.² The Lacedemonians going-
nians, marched 1200 furlongs, in three days
ts.

VII. PRONOUNS.

trius said to Nero, "thou indeed threatenest
nature threatens it on thee." One of twin
silly-fellow on meeting the survivor,³ asked,
thy brother, that died?" "Why is this, O!
ing me, thou frequentest the city? This is not
; nor was it on these conditions, thy father
in marriage."

low⁴ being-in-want-of-money, sold his books,
his father, he said, "congratulate me, father,
books support me." On Latmos *a mountain* of
re said to be scorpions, that sting the natives
strangers gently.⁵ Crows are very-faithful to
d love each-other⁶ very much.

sis, the Scythian being asked by a certain *per-*
most hostile unto men," answered, "they them-

little piece on "Longevity," whence this sentence as well as that
of Mount Athos, is borrowed, adds, that it was owing as much to
exercise and climate: drinking nothing but water, and eating bar-

year more than thirty."

ing brother—asked, didst thou die, or *did* thy brother?"

is place, it might be translated "a silly [or knavish] student."

rove-out into the country, all the Persians, each according-to his means, should bring him presents.³ A silly fellow wishing-to-sell [selling] a house, carried-about⁴ a stone from it, as a sample. Being⁵ a judge, always decide in the same way concerning the same things : doing nothing through partiality. Take care of thy own life. Be desirous to please all, not myself alone.⁶ Beyond all others, reverence thyself.

VIII. REGULAR VERBS IN Ω.

1. Active.

1. Bad men look-to⁷ gain only. Whoever does not chase⁸ his passions, he is *inevitably* chastised by them. All power and all riches⁹ are inferior to virtue. When the gods wish to save any one, they extricate him even from the *lowest* byss.¹⁰ There is no advantage in a beautiful-symmetry of body, when a person¹¹ has no understanding. Mayest thou die happily, when thy fated-hour comes. Teres, the king, used-to-say, that whenever he was unoccupied and not engaged-in-military-duties, he thought himself in-no-wise different from his grooms. Agesilaus being asked how a person could in-an-eminent-degree become celebrated among men, answered, "if he would always speak the most eloquently and act the most nobly *of all others*." Agis being asked, how a person could remain always-free, answered, "*by* despising death."

2. The Egyptains, perform-the-funeral-rites, by embalming their dead ; the Romans, by burning *them*.¹² Men *by* fleeing

1. Compare the forcible lines of Young ;

Hear it not ye stars !
And thou ! pale moon, turn paler at the sound ;
Man is to man, the sorest, surest ill.—Night Thoughts, No. III.

2. Lit. "not governing." ♀

3. The king of Persia, when he makes a public entry into Teheran, the metropolis, is presented at intervals as he rides along, with bowls filled with sugar-candy, of which he first takes a piece himself, and then orders it to be given to those whom he wishes to favor with his particular notice. M. Morier and the gentlemen of the embassy were honored in this manner by his Persian majesty.—*Morier*.

4. That is "hawked up and down."

5. "If thou art a judge."

6. Compare the well known Latin adage : *non nobis nati sumus*, &c.

7. That is "look forward to," or, "have their hopes fixed on."

8. *So as to correct*.

9. That is "the highest power and the greatest riches."

10. That is, by met.,—"they draw him out of the lowest depths of hopeless misery."

11. That is "the possessor."

12. This custom of the Egyptians is appositely alluded to in Garrick's Epigram intended as a Soliloquy of Quin the celebrated actor :—

A plague on Egypt's arts ! I say ;
Embalm the dead ! on senseless clay
Rich wines and spices waste !

low-and-find it. Philip assimilated the
of Mercury, having a mouth only.
Sicilian assiduously cultivated the healing
also performed-cures, made-dissections,
so forth. Themistocles and Aristides
n boys. Theseus left Ariadne in Naxos
Bacchus brought her off. The tongue
to destruction.¹ In-the-excellence-of-its-
ed-reputation, Lacedæmon maintained-the-
reece, for the space of 500 years; as long
g the laws of Lycurgus.

d-to-say, that "other dogs indeed bite their
friends, that I may preserve *them*." Up-
his misfortune, as fortune is common; and
ertain. Although thou shouldst be alone,
any thing evil. Thou shalt be worthy of
if thou shouldst-first-lead-the-way in rev-

ple, without a studious-contemplation [*or, a*
ion] of the heavenly bodies to cultivate the
aphy. It is difficult to perform, but easy to
enes having lighted a lamp during the day-
looking-for a man." The Laconians having
severity of their ancient mode-of-living, fell-
r the death of Ægeus, Theseus having collect-
⁴ of Attica into one city, formed one people.⁵
-assigned it as a peculiarity to the good to die
r have I, at any time, endured so severe a

like sturgeon, or like brawn, shall I,
bound in a precious pickle, lie,
Which I can never taste?

Let me embalm this flesh of mine
With turtle soup and Bourdeaux wine,
And spoil the Egyptian trade:
Than good duke Humphrey, happier I,
Embalmed alive; old Quin shall die

A mummy ready made. *Davies's Life of Garrick.*

nes: "The tongue is indeed a little member, and boasteth great
y small a fire what a great wood it kindleth? And the tongue is
quity. The tongue is placed among our members which detileth
d inflameth the wheel of our nativity being set on fire by hell.
can tame, an unquiet evil, full of deadly poison." iii. 5, 8.
ence." This excellent sentiment is well expressed in the fine

th:
"True dignity abides with him alone

Who, in the silent hour of inward thought,
Can still suspect, and still revere himself
In lowliness of heart."

4. Lit. "those inhabiting."

stand-off-manner.¹ The master lately stood near me, *while* cleansing the threshing floor and praised my diligence. Cadmus slays the dragon—the guard of the fountain Arīa ; and sows its teeth, and from these when sown,² armed men sprung up out of the earth. It is the part of folly to judge of things erroneously. *As it is not possible to conceal fire under the garment,³ so neither is it possible, to conceal a shameful action, by length of time.*

7. A silly-fellow having learned,⁴ that the crow lived beyond two hundred years—having-purchased one, he fed *it*, for an experiment. God loves to help him, that helps himself.⁵ Thou canst not become-happy, not laboring *to be so*. The club, which Hercules used-to-carry, he-himself cut in Nemea. Demosthenes having said to Phocion—"the Athenians will put thee to death, if they become mad [or insane ;]"—"yes," replied Phocion, "me, if they become mad, but thee, if they return-to-their-senses."

8. Plato being-reviled by a certain fellow, said ; "utter *thyself* ill, since thou hast not learned to utter *thyself* well." A good and virtuous man submits his reason to the ruler of the universe, as virtuous citizens *submit theirs* to the laws of their country.⁶ The happy man must-needs have been a wise man ;⁷ [or, a wise man ought to make a prudent use of prosperity.] A foolish fellow imagining in a dream, that he had trodden on a nail, was on awaking, *found busily employed* binding up his foot ; another on learning the cause, expostulately remarked, "*no wonder, why dost thou go-to-sleep barefoot ?*"

Of virtuous life ; quite on the verge of heaven.

* * * * *
Virtue alone has majesty in death,
And greater still, the more the tyrant frowns."

1. Lit. "thou art become pompously dignified with pedantry and elevatest thine eyebrows over thy temples." The phrase *τὰς ὀφρὺς ἐνῆρας* is well illustrated by a living poet :

* * * * *
"Their earnest brows
Lifted in solemn thought."—*Southey*.

2. Lit. "these being sown."

3. So also the inspired penman : "Can a man hide fire in his bosom, and his garments not burn?"—*Prov. vi. 27*.

4. Probably in the course of his laborious and abstruse speculations.

5. Lit. "God loves to labor with one laboring."

6. Adam Smith has a passage of striking similarity to that in the text : "The wise and virtuous man is at all times willing that his own private interest should be sacrificed to the public interest of his own particular order or society.***He should, therefore, be equally willing that all those inferior interests should be sacrificed to the greater interest of the universe, to the interest of that great society of all sensible and intelligent beings, of whom God himself is the immediate administrator and director."—*Theory of Moral Sentiments, part vi., sect. 2*.

7. The sentiment in the text is contrary to the English proverb :

"A little wit will serve a fortunate man."—*Fielding's Proverbs*.

seeing an envious person very much de-
 mer some great calamity hath happened to
 e great good, to another."¹ Those anx-
 r² glory, rarely become glorious. Some
 sun was of stone and a glowing ignited-
 ing an architect constructed the Labyrinth
 fled¹ from Athens on account of a murder.
 very-swift of foot. The winds blew-briskly,
 ne rough, and the foam of the water was-
 o a thief asserting, "I had not known it
 sthenes retorted, "but thou didst know that
 a." On the death of his children being an-
 agoras, he remarked, "I knew, that I had
 ortal." He knowing useful things and not
 things, is *truly* wise.

2. *Middle.*

being asked why he did not write,⁵ "be-
 , "when I would, I could not, and when I could,
 f all others, most-especially reverence thy-
 ootless,⁶ to do a good action, even although
 e-beneficent-act does not immediately appear.
 ot a-cause-of-shame, but to-be-poor from a
 is a disgrace. Be-always-of-opinion, that
 offers from the mad-man, only in the *compara-*
the passion. Antigonus, at one time, retreat-
 dvancing enemies, said he was not fleeing but
 antageous *position* in-the-rear. The ancient
 to-dress-in purple robes and wear variegated
 tain person asking Antalcidas, how one could
 ase men, he replied, if he would always speak
 eable, and perform the most beneficial, things
 orn once for all : it is not possible to be born

erful delineation of envy in *Massillon* ; *Carême I.*
 fter."

ld by *Anaxagoras*, who was banished in consequence for his im-
 sidered :—so we learn from *Hudibras* :

"For Anaxagoras long ago
 Saw hills as well as you i' th' moon
 And held the sun was but a piece
 Of red hot iron, as big as Greece.
 * * * * *

And rather than he would recant
 Th' opinion suffer'd banishment."—*Pt. ii. C. 3.*

dium would require. "*Dadalus*, a skilful architect, having fled

in-dread-of cold, as of rain. Hast thou not heard, that the grasshoppers, which were³ formerly men, became birds? Hope is the dream of a waking person.⁴ Pindar said,⁵ that hopes were the dreams of persons awake.

3. Demonax being asked when he began to-study-philosophy, answered, "when I began to know myself." Aristippus said to his brother, "recollect that thou didst-begin the quarrel, but I, the reconciliation." Philoxenus the glutton being reproached for his voracious propensity, wished that he had the gullet of a crane. Cyrus the great bestowed seven cities on Pytharchus a native of Cyzicum;—who was his friend.⁶

4. Deliberate before every enterprise. To a person rudely jostling a beam against him, and then crying out "take care," Diogenes—first striking him with his staff,—cried out, "take care." Be such towards thy parents, as thou wouldst wish thy own children to become towards thyself. Io—the daughter of Inachus—is said, after being transformed into a heifer, to have swum over the Bosphorus and to have given her name to that strait. A silly fellow wishing⁷ to swim, was nearly drowned: he therefore swore-an-oath, he should never again touch water, until he had first learned to swim.

5. It is said, that a certain old woman being-in-the-habit-of-lifting-up a little calf; and that constantly doing this, day after day, unconsciously carried it when a bullock. Milo the wrestler of Crotona taking-up a bull, carried him through the middle of the Stadium.⁸ Lucullus the Roman general, who conquered⁹ Mithridates and Tigranes, first introduced the cherry tree into Italy.

6. Since the gods, the saviors [or the protecting deities,] have rescued me from the waves and from danger, I will turn

1. So also Shakspeare :

" This world's a stage,
And all the men and women merely players."

A comparison literally true of his own time, when "plays were acted by the lawyers in the inns of courts, by the students in the universities, and even by London prentices."—*Totus mundus agit histrionem*. See *Dodsley's Collection*, p. lviii., of the Preface.

2. This has been disproved by modern naturalists.

3. Lit. "being formerly."

4. Or, "of a person awake."

5. "Pindar says that hopes are," &c.—would be more agreeable to the genius of our vernacular tongue. It is not, however, at all uncommon in the Greek, to find the aorists used for the present.—See *Matthiæ's Greek Grammar*, § 506, 4.

6. The construction in English would be, "Cyrus the Great bestowed seven cities on his friend Pytharchus, a native of Cyzicum."

7. That is, "attempting."

8. The race ground at Olympia was so called, and was about 600 feet in length.

9. Lit. "having conquered," or, "after having conquered."

pation, and I will go to live¹ in the country. heard, that the sun would be darkened by the sians, said it would be pleasant, "because," "we shall *then* fight under a shade." Theod by a loquacious-young-man where he [*the* him, [*Theocritus*] on the following day, re-shall not see thee."

3. *Passive.*

ry, as on a tomb, the name only of friendship On account of the great-number of *persons* assembly, I became-embarrassed *in* mind, and a-tremor, and my tongue appeared tied, and I ium of the speech, which I had prepared. re are-destitute-of possessions at home ess both our noble birth and hereditary ce still remain.

he cities is now uninjured;—which has not ng injuriously: so that the regions round desolate, the cities are plundered, private houses royed, constitutions are overturned and the . Being a man, recollect *that* fortune is com- ect that thou art mortal. Euripides was buried

nous Sardanapalus having his body painted, raided, being buried in purple, and shut-up in his t nothing else except happiness and pleasure. reans asserted, that the souls of men were en- e body, as a punishment.³ Typhon the son of arus had the nature of man and beast commin-

heart of man is attached to the left breast; but in

participle used for the infinitive.—See *Matthia's Greek Grammar*,

the favored few, who have spent their days and nights among the of Parnassus, it is almost incredible to what an extent the poets of ave been indebted to the inexhaustible treasures of antiquity. So ds of *Ecclesiastes*:—"Nothing new under the sun, neither is any man old, this is new: for it hath already gone before in the ages that were y good classical scholar, who will turn over the pages of our most from *Chaucer*, the "Father of English Poetry," to *Moore*, the most ist of the sons of song, will, at once recognise the justice of the re- en through the productions of those minor bards "to fortune and to " who have scarcely sipped a drop from the thousand rills of *Helicon*, *veterum monumenta virorum*; as witness the subjoined quotation from t; illustrative of the Greek sentence in our text:—

"While Folly frequent boasts the' insculptur'd tomb
By Flattery's pen inscribed with purchas'd praise."
the sake of punishment."

at Salamis, Sophocles being then a boy, having anointed his body, danced naked around a trophy. Diogenes having at one time seen *some* women suspended from an olive tree, cried out ; " Oh ! that all trees bore the like fruit ! " Themistocles and the Greeks under his command, fell upon the scattered Persians. It is impossible to avoid *the fate* allotted.¹ Zeno was once scourging a slave for theft, and on the latter's crying out ; " it had been fated for me to steal ; "—" and to be scourged for it too," retorted Zeno. In the laws of Draco, one punishment—death—was assigned for all transgressors *alike*. The giants hurled rocks and burning oaks against heaven.

5. Pythagoras first called himself a philosopher, [a-lover-of-wisdom ;] those of a period anterior, were styled wise-men. Pythagoras was seen on the same day, and at the same hour, in Metapontum and in Crotona. The benefactors of mankind have been deemed-worthy-of immortal honors. It was heretofore hereditary to the Athenians to take the lead of Greece, and to fight against tyrants in defence of liberty.² This *glorious* privilege originated with Miltiades ; came to full-maturity under Themistocles ; descended to Cimon ; was preserved by Pericles ; and became-an-object-of admiration to Alcibiades. Ptolemy king of Macedonia was slain by the Galatians, and the whole Macedonian force cut off and destroyed. Duris the Samian says, that Polysperchon a general of the Macedonians—whenever he became intoxicated, although then an old man, would dance at supper. Nurses spit on young-children lest they should-be-injured-by-enchantment.³

1. This reflection is found in many of our English poets :

" Let people call us cheats and fools
Our cards and we are equal tools ;
Poor men ! poor papers ! we and they
Do some impulsive force obey,
And are but play'd with ; do not play."—*Prior's Alma*.

2. The Roman Orator seems to have copied this noble sentiment in his eloquent, but ineffectual appeals to his degenerate countrymen. *Hanc [libertatem] retinete, vobis, Quirites, quam vobis, tanquam hereditatem, majores nostri reliquerunt. Philip. 4.* Our own elegant Addison has happily introduced the same idea in his *Cato* ;

" Remember, O my friends, the laws, the rights,
The gen'rous plan of power delivered down,
From age to age by your renown'd forefathers.
O never let it perish in your hands !"—*Act. 3, sc. 5.*

3. Thus Bion :—

Ὡς μὴ βασκανθῶ δε, τρίς εἰς ἐμὸν ἔπτυσσα κόλπον.
" Lest fascination my repose disturb,
Thrice on my breast I spat—its power to curb."

Polyphile's Theoc.

Despuit in molles et sibi quisque sinus.—*Tibull. Eleg. 2, 96.*

In various parts of Europe, there still prevails a practice of applying " the fasting pittle" for healing certain bruises or injuries.

young man, was so modest and decorous, laughing immoderately. There is a tradition that the Argives were be-showered² with gold; a golden cloud over them. Herodotus says, that the games were invented by Atys in-a-time-of³, that Ariadne, being abandoned by Theseus; but others say, that after being carried off by Theseus, she was espoused by Bacchus. Hercules being educated at Thebes, and being most carefully trained in gymnastic exercises, became very celebrated. Apollo, after the death of the Cyclops, and being, ordered from heaven, was sent down to earth; he was married in Thessaly with Admetus, and in Phrygia with Hebe. By an alternation of labor,⁴ labors *themselves*

thou art-about to do, tell not beforehand; be-failed *in thy purpose*, thou wilt be derided. Therefore, take care, that the most deserving attain what all others may-suffer-no-injustice. Reverence thou shalt not dread shame *from* another. Imagined doing every-thing, unobserved by no-one:⁵ though thou shouldst conceal it for-the-present, it will never be-detected.

son of Theodamas, being sent, *while* in Mysia, he was, on-account-of his beauty, carried-off by Theseus. Sophocles the tragic-writer was choked by a stone of a grape. Vulcan was thrown down by Jupiter; whence he became lame. A silly physician hid himself: a person asking the answer, "it is a long time, since I have been ashamed to go into the presence of the physician," recorded, that Cineas, after he had-learned-to-imitate the virtue of the Romans, declared to Pyrrhus that he appeared to him like an assembly of kings. The kings being compared with each-other, Asia would be next, next Lybia, and last Europe.

2. Lit. "be-rained."
 being alternated," or "varied."
 5. Lit. "being a king."
 7. Lit. "hurled out of," &c.
 been some time without falling sick."

1. An envious man¹ torments himself, as *he would* an enemy. Associate-with the good. Courage united with prudence, applaud ; but that *which is joined*-with rashness, avoid. Many imagining they love themselves, do not in reality love themselves.² Envy no-one. Deliberate *first* and then act.

2. The wife of Phocion being asked, why she alone of all the women wore no golden ornament, "because," replied she, "the great merit of my husband is an ornament sufficient for me."³ Wine—

makes the humble man to conceive exalted ideas, causes the supercilious pedant⁴ to laugh and the weak to dare any thing, *and makes* the coward brave. Familiarity begets contempt : *when dwelling on the land, we long for the sea ; and again sailing on the main, we look-on-all-sides for land.* The avaricious are ever in-a-state-of-war ; having machination and envy, as innate propensities.⁵ The Causianians bewail those that are-being-born, and those that have terminated-their-mortal-career, *they* pronounce happy.

For couldst thou find any thing more effective than wine ?

Dost thou see ? When men drink⁶ it, then-indeed

They become rich ; they accomplish *everything* ; they gain law-suits,

They are-in-a-state-of-bliss ; they are-useful-to their friends.⁷

3. Æschylus, as it is said, used-to-compose his tragedies while inebriated. Orpheus by-his-melodious strains,⁸ used to move both rocks and trees. The Sardinians, with clubs, used-to-kill their parents when grown-old. Men in-ancient-times dwelt in caves. The Romans used formerly call Sicily, the granary of Rome.

1. Lit. "he envying."

2. Or : "in reality hate themselves."

3. No one unacquainted with Burns' noble and spirit-stirring song "A man's a man for a' that," can fully comprehend the justness of the answer given by Phocion's wife :—for intrinsic merit should ever constitute the brightest ornament. It is said, that the bard's eldest son after being introduced to George the IV., and admitted to a convivial party, was requested to sing one of his father's favorite airs. The young man selected and sung with striking effect the fine production alluded to. He sung no more at Carlton House !

4. Lit. "him elevating his eyebrows. See note 1, on page 14.

5. Lit. "having it as an innate propensity to plot insidious machinations and to envy."

6. That is : "will have drunk."

7. Consult Bland and Merivale's G. Anthology, p. 287, for a parallel passage.

8. Lit. "Orpheus singing," &c. Camoens has some beautiful lines on the power of Orpheus' music ; thus translated by Mickel :—

* * * * * Such as erst subdued

The horrid frown of Hell's profound domains,

And sooth'd the tortur'd ghosts to slumber on their chains.

Lusiad, B. 10.

...ting¹ no injustice, needs no law. When the entire vessel is affected with him. A silly fellow-point-of suffering shipwreck called for writ-
t he might-make his will: and perceiving his
lmed-with-affliction on account of their danger,
ve," said he, "for I will-emanipate you all."
god-of-riches blind, but even fortune his con-
ner has described the shield of Achilles, as
whole firmament; *as well as the earth*; and
ng-agricultural-pursuits, and celebrating-mar-
rying-on-lawsuits, and waging war.

is also called Lenæus, from the treading of the wine-press. Thales is said to be the first,⁴ to
l-the-study-of-astronomy. In Macedonia it was
at no one should-take-his place at supper, unad-
d transpierced a wild boar, outside⁵ the toils.
g asked, how a person might become rich, re-
uch by adding to his acquisitions, as *by retrench-*
gs, from his wants. A silly-fellow meeting his
d, "pardon me and do not reproach me because
en sick." Never think too-highly of thyself, nor
of thyself. Plato called philosophy a diligent-
or death.

! be silent; silence has many beauties. Asso-
h the bad, honor the gods: practise integrity:
uth. A fool laughs although there be nothing
Salmoneus⁶ had-the-temerity to imitate Jupiter in

As old age has its advantages, so likewise youth
atages: [*or, it is honorable to exhibit-marks-of-age,*
exhibit-marks-of-age, is likewise honorable.]⁷ Ni-
-untiring-in-his-application, as to frequently ask

...ce as well as the accuracy of the English language would require:
...uts no injustice, needs no law."
...pilot being sick."

3. That is: "containing."
...ctly: "To have been the first to cultivate," &c.
...without the assistance of nets."

...cal student should here recall Virgil's lines, descriptive of this mon-
...conduct and punishment. They are to be found in 6th *Æneid*, line 585,

Vidi et crudeles dantem Salmonea pænas;

...expressed by one of our poets:—

"In vain, of old, the rash Salmoneus strove
To imitate the thunder from above;
Transfix'd he lies beneath the bolts of Jove."

...ng in the text, is probably more correct than that given in Winterton's
Minores:

Καλὸν τὸ γρηῃν, καὶ τὸ μὴ γρηῃν πάλιν

...nius prettily says—

marked the descent to Hades was similar from all quarters.

7. The polypi lie-in-wait-for fishes in the following manner ; they take their station, at-the-foot-of *some* rocks and change themselves to a color *similar to that* of the rocks, and appear like rocks :⁵ the fishes, therefore, swim up, and the polypi with their long-feelers surround *and seize upon* them, *thus* taken unawares. The Greeks worship the Equestrian Neptune and offer sacrifice to him on the Isthmus. The Colchians perform-the-last-rites-of-sepulture⁶ to the dead, *by enclosing* them in hides, and suspend them from trees. It is said, that Democritus the Clazomenian was never seen to laugh or smile.⁷ Diogenes once seeing a young man blushing, said, "The color-of-good-cheer, *young man*, such is the color of virtue." He did not leave even the air free to birds.

8. Matris the Athenian, as long as he lived, used to eat nothing unless a little myrtle, but he abstained from wine and other liquids except water. Ulysses blinded the cyclops, *and* intoxicated. Homer says, that wine enervates. There is nothing permanent in the life of mortals ; for no one lives in the manner, which he proposes.⁸

Lit. "his breakfast."

2. Lit. "dies," or "is about to die."

Lit. "was similar."

Such was the noble observation of the illustrious *Howard*, when it was hinted to his friends that he might never again behold his native land. The sentiment is elegantly versified by an anonymous writer in the *Monthly Review*, Vol. 70.

"And say when summon'd to the realms on high,
If to the soul eternal bliss be given,
What boots it where we heave our parting sigh,
Or whence the soul triumphant springs to heaven !

When *Howard's* spirit from Tartarian plains,
Wing'd its glad flight to virtue's blest abode,
Seraphic harps awoke celestial strains,
Attendant angels guided it to God."

Webster in his "Devil's Law Case," has a similar idea but more fully and energetically expressed,

"What care I then, tho' my last sleep
Be in the desert, or on the deep ;
No lamp, nor taper, day and night,
To give my charnel changeable light ?
I have there like quantity of ground ;
And at the last day I shall be found."

Devil's Law Case : A Tragic Comedy, [1623.]

Lucian in his *Dialogues of the Gods* alludes to this transmutation of color. *XV. Men. & Prot.* Ovid also in his *Halieut.*, lib. 30, has the following fine description :

**** *Scopulis crinali corpore segnis
Polypus hæret, et hæc eludit retia fraude,
Et sub lege loci sumit, mutatque colorem.*

Usually translated, "inter the dead,"—but, it is apprehended, erroneously, as "er" is, literally, "to bury in the earth," whereas the Colchians, after wrapping the dead in skins of beasts, suspended them from trees.

Lit. "laughing or smiling."

Nam homo proponit, sed Deus disponit,—says Thomas à Kempis, *De Imit. Christi*. 19. So also the melancholy moralist, Young :

2. *Middle.*

rather than danger. At a banquet, with² the Great, not only the friends of the king himself danced to the clashing of armentinians wished to make Pyrrhus their ally to the war. Empedocles rejected a king-offered to him; preferring no-doubt unostentatious more. Do not acquire friends too hastily the ship-master, being asked how he had acted, replied; "great *wealth* without much considerable wealth with great-toil. Endeavor so you were-to-live, either for a short or a long yourself courteously to all, but have-interested the best. If thou hadst seen the things men, I well know, that thou wouldst not cease the most agreeable and the most advantageous, to procure faithful and, at the same time, thy acts-of-kindness.

3. *Passive.*

punishing³ the bad, wish to injure the good. The Lacedemonians fighting valiantly, and fall-ere crowned with olive-wreaths. Cleanthes for his laborious-diligence: because being draw-water by night, and by day, he exercised philosophical studies [or disputations]. Chastise lest thou be punished by them. Hippolytus was-ena and was in great-repute. When the bees e-wantonness-swarm-away, and go wandering, the bee-masters make a loud-melodious-noise⁴ which, the bees return. Agatho used-to say, that

How few, beneath auspicious planet born,
With swelling sails make good the promised port,
With all their wishes freighted."

"παρὰ Ἀντιόχου, mean "at a boozing-match with Antiochus"?—
unt to what Hérodian would call *παρὰ τὴν πόσιν, inter potandum.*
se who do not punish." Darwin has finely illustrated this senti-
getic line:

"allows oppression, shares the crime."—*Botan. Garden.*

est ages, it has been a well authenticated fact, that bees are at-
sounds. *Aristotle* followed by *Varro* and *Columella* attribute this
and *Pliny*, with greater probability, to joy or pleasure. In the town
nativity, it was a matter of frequent occurrence, that on Sunday
tely before divine service, bees collected in large swarms around
ed: (that of which had bells, of remarkably fine tone:) attracted

ule. Among the Indians, any one who had deprived² a mechanic of a hand or an eye, was punished with death. Phineus the prophet was deprived of his eyes; and it is said, that he was blinded by the gods, because he had foretold the future unto man. Plato said to one of his slaves, "thou shouldst have had a scourging,³ were I not wroth."

X. VERBS IN *MI*.

1. *Active*.

1. Jupiter disposes all things, as he pleases. What does mourning profit the dead?⁴ No other remedy, unless an ape devoured *whole*, benefits a sick lion. Chilo being asked, what was the most difficult thing, answered "to know one's self:" because every one, through self-love, groundlessly attributes various *good qualities* to himself. Solon gave-orders⁵ to furnish barley-bread to those dieted in the Prytaneum, but that wheat-bread should-be-served-up on festivals.

2. This law has God ordained,—“if thou wish for any good, acquire it from thyself.” The ancients used to put an obolus into the mouths⁶ of the dead. It is easier, from a good man, to make a bad, than from a bad man to make a good.⁷ Minerva placed the head of the Gorgon in the middle of her shield. There is a law at Thebes, that it is not allowable for any Theban to expose his child *to perish*. It is said, that the Phœnicians did not first invent letters but merely altered their shape. Antigonus the king imitated Bacchus in all-respects;

1. Lit. "rules over," &c., but in Greek, the present is frequently used for the past tense, or aorist: as πολλοὺ σε θυγοῖς ἄξιον τίττει πατήρ. See also *Matthiæ's G. G.* § 504. 1.

2. Lit. "he depriving," or "having deprived."

3. Lit. "thou hadst been scourged."

4. Thus Archilochus in one of his fragments, whence the line in the text is taken:

"Yet what avails it to lament the dead?

Say, will it profit aught to shroud our head,

And wear away in grief the fleeting hours?"

Bland & Merivale's Gr. Anthology, p. 4.

And Homer, *Il.* xix.

Eternal sorrows what avails to shed?

Greece honors not with solemn fasts the dead.—*Pope*.

Thus also in the Holy Writ: "Weep but a little for the dead for he is at rest."—

Eccclus. xxii. 11.

5. Lit. "gives-orders."

6. Lit. "mouth:" but the precision of the English language requires the plural "mouths" to agree with the word dead in the plural.

7. Or,—more elegantly, and not less accurately;—"It is easier to make a bad man of a good, than a good man of a bad."

and his head, in place of a diadem, and bear-
stead of a sceptre. I particularly admire Ly-
s to the Lacedæmonians, and I consider him
wisest of men.

Nightingale, I would perform the duties of a
e I a swan, I *would perform* those of a swan ;
rational-creature,² I ought to sing the praises
my employment.³ The government-of-the-
; let there be one governor—one king. If
learning, thou wilt become learned.⁴ The
hymns-of-victory when they advance against
e. Bion used-to-say, that the road to Hades
that even the blind could travel thereon. The
we know not ; but himself, we regard-with-
unt of his achievements.

as-placed-standing in a lake, and *still contin-*
n-thirst. Men have raised temples and altars
because he has bestowed on us food, mild-
suitably for our nature ; but which of you has
r to the discoverer of truth ? To Diogenes
ng in the market-place, the bye-standers in-
out, "dog, dog ;" but he would *tartly* reply,
s indeed, who stand about me, whilst at break-
n the air did men leave free to birds ; setting-
ets. It is said, that Saturn changed the men
a coarse *unwholesome* regimen to a mild and
e-of-life.

f things that are bad, does God give ; these
e gifts of irrational fortune.⁵ Homer assigns
e food to his heroes. Allow freedom of speech
prudent.⁷ One Tenthes used-to-eat his food,
on, that he might place it as hot as possible, on
Nature has given us tears, as a consolation in
The Phœnicians transmitted letters to the

," &c.

ndowed with-reason and speech," &c.

ment occurs in a discourse of Epictetus the stoic philosopher,

6. 4. Or,—“extensively learned ; erudite.”

cult.” Thus Leonidas of Tarentum :

With courage seek the kingdom of the dead ;

The path before you lies :

It is not hard to find nor tread ;

No rocks to climb, no lanes to thread,

But broad and straight and even still,

And ever gently slopes down hill :

You cannot miss it, though you shut your eyes.”

B. & M.'s *Gr. Anth.*, p. 137.

7. Lit. “to the well disposed.”

which I understand, are beautiful, and I suppose, those, which I do not understand, are so too." 2

6. Wine taken in a-moderate-quantity, strengthens, but more abundantly, enervates.³ The plastic art exhibits the countenance of men, and sometimes even *that* of wild-beasts. Simple is the word of truth. Nothing is more treacherous⁴ than the sea ; for, after giving wealth, again it takes it away, and therewith, takes away the lives of *men* : and many a one setting-sail with much treasure, is either drowned along with it, or escapes naked-and-destitute.

The salamander, as the story goes, walking through fire, extinguishes the fire.

2. Middle.

1. When Alexander took the city of Thebes, he sold all the freemen. His transcendant-merit acquired a surname for

" Benign restorer of the soul !
Who ever fly'st to bring relief,
When first we feel the rude control
Of love or pity, joy or grief."—*Rogers—On a Tear.*

1. The obscurity of whose writings procured him the appellation of *σκοτεινός*.
2. Among the ever flowing, ever varying exquisite effusions of the first lyric poet of the age, the inimitable Bard of Erin's Isle—" who is not ashamed of Ireland, and of whom Ireland is justly proud,"—is found the following stanza ; one of the most fecund and lively paraphrases of the above caustic reply of the great philosopher of antiquity, that could well be imagined. It is one of the numerous gems in that graceful and sportive assemblage of wit and humor,—that *sauce piquante* of poetic diction, *The Two Penny Post Bag*.

" All, that can well be understood
In this said Book, is vastly good ;
And, as to what's incomprehensible,
I dare be sworn, 'tis full as sensible.—*Let. 2nd.*

Whether or not, the elegant Lyrist, who is one of the most profound classical scholars in the British Empire ; [where such characters are not confined to the favored classes,] had ever seen the original, the Translator cannot say ; but he believes, it will readily be conceded, that there is not perhaps one of the eminent " Living Poets " of the day, so well versed in the rich and teeming lore of Greek and Roman genius, who is so little indebted to these illustrious originals, in his poetic capacity ; or to whom the charge of plagiarism from these sources, could be so *unjustly* imputed as to Moore—

" To whom the Lyre and Laurel have been given
With all the trophies of triumphant song."

3. So also the inspired writers : " Wine taken with sobriety is equal life to man ; if thou drink it moderately, thou shalt be sober.—Wine was created from the beginning to make men joyful, not to make them drunk."—*Ecclus. xxxi., 32, 35.*

" That thou mayest bring forth bread out of the earth : and that wine may cheer the heart of man."—*Psa. ciii. 14, 15.*

The same precept is inculcated though in a more lively strain by the Greek poet Euenus :

" Water your wine in moderation,
There's grief or madness in a strong potation ;
For 'tis young Bacchus' chieftest pleasure
To move with naiads three in linked measure."

B. & M.'s Gr. Anthology, p. 98.

4. Or : " perfidious."

was called Hercules, because he obtained
 ré [Juno.] The law says, that which thou
 , take not away.¹ When a certain messenger
 nea to Xenophon, while offering sacrifice—
 his son Gryllus had fallen *in the battle, it is*
 put off his sacrificial garland, but continued
 :—however after the messenger added this
 in-the-arms-of-victory,² Xenophon again re-
 d. Hercules having overcome the Nemean
 self with the hide, and used the head-with-
 or, *as some translate it, the maw,]* for a hel-
 mians established the Piræus, as an emporium
 Greece. There can be nothing bad in the
 s wisdom-of-conduct and the complete-mas-
 ons, the ground-work of his life.³
 hough a person⁴ should die, is not lost. In
 tain, with whose⁵ water, wine does not mingle.
 n prevails in war, so much does eloquence in
 Thou canst not be happy, without labor.⁶
 passed-a decree, that the great finger of the
 uld be cut off every one of the Æginians, in
 might not be able to wield the spear, but might
 work the oar. It is a great misfortune, not-to-
 misfortune⁷. -A silly-fellow *after* buying a
 out of a window, asked the passers-by, if his
 him. Tempe is a tract of country, situated be-
 s and Ossa.⁸

ay that, which I took not away."—*Ps.* 68, v. 5.
 quering."—Epaminondas fell by his hand.
 s no badness inherent in the man, making probity and self-govern-
 on of his life."
 e possessor."
 sh usage requires—"the water of which," &c.
 ou canst not be happy, not laboring to be so."
 f Diogenes the Cynic may have suggested the answer made by
 nd defence, to those of his adversaries who had reproached him
 : "To be blind is not miserable, but not to be able to bear blind-
 rable indeed."

very beautiful lines of the elegant and classical Akenside :

Where gliding thro' his daughter's honored shades
 e smooth Peneüs from his glassy flood
 reflects purpureal Tempé's pleasant scene !
 ir Tempé ! haunt belov'd of sylvan powers,
 Nymphs and Fauns ; where in the golden age
 ey played in secret on the shady brink
 ith ancient Pan : while round their choral steps,
 ous Hours and genial Gales with constant hand
 nder'd blossoms, odors, shower'd ambrosial dews,
 and Spring's blissful flow'rs. *Pleasures of Imagination*

...uses, were affected with grief to a shameful degree. It is said, that Daphnis, the neatherd was, after being-born, placed on laurel, whence also he had his name. Certain persons giving-a-banquet to Alexander, the son of Phillip, gilt the confectionary, *which* was to be placed before him. When Caranus was celebrating¹ nuptial-feasts in Macedonia, silver cups were, at-the-commencement of the banquet, given to the guests, as soon as they were seated, one to each, as presents. Hercules having, with loud-halloo, chased the Erymanthian boar into deep snow, entangled him, with nets, when exhausted, [or benumbed].

2. Plato used-to-say to Aristippus; to thee alone is it given to wear with-equal-grace the *embroidered* robe, or the patched-garment.² Pythagoras used-to-say, that these *were* two of the most valuable gifts bestowed by the gods upon men—to speak the truth and to do good.³ It is said, that the invention of letters was assigned to the Muses by Jupiter. Wine is very useful in the medical art; for it is often mingled with medicated potions. In Rome not far from the forum, is shown a temple, in which the images of the Trojan gods are deposited.

XI. SOME IRREGULAR VERBS.

1. It is safer to fall-in with ravens than flatterers; for the former devour the dead, but the latter, the living. The hail falling with great-violence has-laid-waste our corn-fields, and there is no remedy *against* famine. One of the soldiers observing to Pelopidas, “we have fallen in with the enemy,” “why not rather” said he “they with us?” Ninus married Semiramis, the most celebrated woman, of whom we have-any-record. Cato declares, that he had taken more towns, than he had spent days in Iberia. This is a protracted winter; the snow has *now* occupied all places; and not the eminences alone, but the hollow-parts of the earth are-one-continued-surface-of-white. O! demon, who hast obtained me by lot, how cruel-and-malicious thou art, and *how* thou afflictest me, always involving me in poverty!

2. Some men have arrived to such a pitch of fatuity, as to imagine, that injustice is indeed shameful, but gainful; and that justice is reputable, but profitless.⁴ If thou be mindful

1. Lit. “Caranus celebrating,” &c.

2. So Horace:—

Omnis Aristippum decuit color, et status et res.

3. That is—“truth and beneficence.”

4. Such is the corrupt morality put by Euripides into the mouth of one of the characters in his Phœnissæ:

wilt consult still the better for the future.¹ Found the flutes, which Minerva had thrown in contest about music with Apollo.² A silly-cross a river, entered the boat, on horseback; he asking the reason, he said, he was in a way of the Galatians overran Macedonia and having collected much booty, passed into Asia. *Considered* a most fortunate circumstance among men should die fortunate.³ The Hellespont from Helle, who perished therein.⁴ Pericles at Samos, asserted that they were become gods. It is much better to die than to enervate the soul by gross intemperance. He obtained immortality, and being reconciled to his daughter Hebe. Either time destroys, or personal beauty, but the possession of virgineity together with *the possessor*.⁶ Who does punishment-Prometheus endured, because he was very attached-to-mankind. *By* acting justly, God, as thy ally, [fellow-combatant.] *Wins* in itself many disagreeable things. A wise man the misfortunes of life, more easily than others.⁷ *Is* the greatest of properties, and is the attribute of noble souls, after the wrong, to return as speedily as possible *to their* Thamyris distinguished for his beauty and entered in a contest of music with the Galatians overran Ionia and plundered its mysteries-of-Ceres being then-in-course-of-celebra-

"Where much is to be gained, we must be servile against our natures."

and English Proverb: "He that would know what shall be, must be a fool."—*Fielding's Prov.*

"Marsyas no more with great Apollo vies,
But vanquished yields the long contested prize."
successful."

perished in it."—Camões has alluded to this:

"The strait,
Where hapless Helle left her name and died."—*Lusiad*. lii. 125.

Romans it was called the "rostrum."

It is a similar idea in the exhortation of Hercules to Philoctetes, when

—Οὐ γὰρ ἡσέβεια συνδύσκει βροτοῖς·
Κἂν ζῶσι, καὶ θάνωσιν, οὐκ ἀπολλύται.

"Hold true piety;
Whether we live or die, that still survives
Beyond the reach of fate and is immortal."

Franklin—See *Gr. Tragic Theatre*.

suddenly making an irruption, captured the women. The Sphinx on Oedipus' discovering her riddle, casting herself down from a high-rock, put-an-end-to-her-life.² Admetus being at the point of death, Alcestis-made-choice-of-death in his stead.³ It is said, that the Lernean hydra had fifty heads and one body; and that as-often-as Hercules cut off one head, two others sprung up.

5. Glaucus, the son of Sisyphus was devoured by horses. It is said, that Acteon was devoured by his own dogs; but many are devoured by flatterers and parasites. Cycnus, being struck with a stone by Achilles, was not wounded, whence it is reported, that he was invulnerable. Minos king of Crete imprisoned Dædalus and Icarus: but Dædalus having made artificial wings, flew away together with Icarus: but Icarus perished in the sea, whence it was, from him, called the Icarian sea.⁴ Phryxus having-learned, that his father intended⁵ to sacrifice him, taking his sister and having, together with her, mounted on a ram, went over the sea to the *Pontus Euxinus*.⁶

6. Never hope, after having committed any shameful-act, to remain-undetected: for even although thou shouldst-escape-

1. As illustrative of this irruption of the Gauls, may be quoted the following verses by Anyte:

"Then let us hence—Miletus dear, sweet native land farewell!
The insulting wrongs of lawless Gauls we fear, whilst here we dwell,
Three virgins of Milesian race, to this dire fate compelled
By Celtic Mars—yet glad we die that we have ne'er beheld
'Spousals of blood, nor sunk to be vile handmaids to our foes,
But rather owe our thanks to Death, kind healer of our woes."

B. & M.'s Gr. Anthology, p. 117.

This fact is also mentioned by St. Jerome, *lib. i. adv. Jovian*.

2. More agreeably to our vernacular tongue, the translation of this sentence might be arranged thus: "After Oedipus had solved the riddle of the Sphinx, she put an end to her life by casting herself down from a high rock."

3. Euripides although generally unfavorable to the female character draws a most affecting picture of Alcestis when taking leave of her husband and family. See his "Alcestis" and Woodhull's translation in the "Greek Tragic Theatre," vol. iii., p. 388. The choral parts of this play are very beautiful; and are spiritedly rendered by another translator. Of Charon the chorus sing:

"Let him be told so rich a freight before
His light skiff never bore:
Tell him that o'er the joyless lakes
The noblest of her sex her passage takes."

4. *Icarus Icaris nomina fecit aquis.*

5. Lit. "intends," or "is-about," &c.. the present for the past, or the aorist: a construction very common in Greek. See *Matthiæ, Gr. Gr.* § 504, *obs.* 1. See also § 502, for the use of μέλλω, with the infinitive.

6. Dionysius in his Argonautics says, that *Crius* [Κρίδς,] was the preceptor of Phryxus, and the first to perceive the treacherous designs of his step-mother. *Crius* advised immediate flight, and to prove the sincerity of the advice, accompanied his pupil. Hence arose the fable that Phryxus was saved by a ram [κριδς,] and carried to Colchis. See *Gr. Scholia*; and *Preston's Trans. of Appollonius Rhodius, in loco*.

others, thou wilt-be-conscious to thyself at after engaging with the Romans, conquered how ever many of his friends and generals, 'if we should conquer the Romans in one are undone.' Themistocles being banished and becoming wealthy, said to his children, "Oh were undone, had we not been undone!"¹ was-deemed-worthy to associate with the gods, possessed beauty: for it was through this loss was-made-participant of ambrosia; and several others. Theseus carried off Helen; Pirithoüs as an accomplice; and he [Theseus] obligation to him for this assistance; because endowed with an extraordinary share of beauty. Having-fled from Egypt, got possession of Argos.

MISCELLANEOUS EXAMPLES OF THE VERBS.

Greeks offer-sacrifice to fire, and bringing unto it, fire, they say "O! fire, O! lord, eat." The ship animals², and their gods die, and are mourn-pulchres of their gods are shown. As the shadow, follows those walking in the sun-shine; so shines those advancing in glory.³ To eat much the reasoning powers and renders the soul heavy, and fills it with anger and peevishness. Athanasius⁴ of Bæotia begot of⁵ Nephele, a son called

who would never have attained to our present good-fortune, had we fortune to be driven into exile"—by his countrymen, the Athenians. miserable enough.

ἥπιον—dim. fr. *ἥπιον*—as used in the text, is generally applied to represent of the inferior kind:

*Quis nescit, Volusi Bithynicæ, qualia demens
Egyptus portenta colat?*

in the commencement of that powerful and caustic satire, [15] addressed to his friend Volusius of Bithynia. It were to be wished that the same frantic zealots, throughout the United States, who have so often time as Americans, and their character as christians, would only read here behold a lively picture of the dreadful atrocities perpetrated on beings, for no other crime than difference of opinion on religious matters. Burnet in his *Pastoral Care* strongly recommends the frequent reading of *Isaiah* and *Persius*, to all Divines: "as giving a very generous sense of light in reading them often."

A collection of modern Latin poetry, is a passage, which so pertinently what epigrammatically illustrates the fine sentiment of the text, that seems an apology for its insertion, quite unnecessary:

*Captantem refugit, fugientem captat, et umbra,
Gloria post sequitur; præ velut umbra fugit.*—*Ant. F. Castrod.*

¹ Fr. "The world express by the epithet "lumpish."

2. Aristophanes says of Pericles, that he lightened, he thundered, he confounded Greece. In the Peloponnesian war, one man rectified the disorders of the city, and established its tranquility on a firm foundation, and undauntedly-opposed-himself both to war and pestilence.

3. When Alexander had conquered Darius, he sent-orders to the Greeks to elect him a god. Juno sent two serpents to destroy Hercules while yet an infant ; but the child not-at-all terrified, squeezing with each hand, the neck of the reptiles, strangled the serpents. Conon *after* having-conquered the Lacedæmonians in a sea-fight at Cnidus, and having-sacrificed a hecatomb, feasted all the Athenians. What plague or earthquake has depopulated so many cities, or cut-off and destroyed so many generations of men, as the ambition of kings ? Minerva provided a kingdom for Cadmus ; and Jupiter gave him a wife—Harmonia ; and all the gods leaving heaven, celebrated his marriage, with song, while banquetting in the Cadmea. Xerxes with his army-and-equipments sailed through the continent, and marched across the sea ; by bridging-over the Hellespont, and digging through Athos.²

4. Jupiter *after* having *thus* threatened the gods, exclaims, " If I wish, I will let down a chain from heaven, and if ye suspended therefrom, should-by force-endeavor to drag me down, ye shall labor in vain, for assuredly ye can not draw me down ; but if I so choose, raising up not only you, but also the earth and the sea along-with-you, I shall suspend you-in-mid-air." Pythagoras the Samian, first among the Greeks had-the-courage to assert, that the body should die forever, but that the soul soaring-upwards would-depart immortal and exempt-from-old-age. Empedocles beholding the luxurious-extravagance of the inhabitants of Agrigentum made-the-following-remark " the Agrigentiniens revel, as if they were to die to-morrow, and build and furnish their houses, as if they were to live for ever." Hercules seeing Hesione exposed to the whale, undertook to rescue her, if he should receive the mares of Laomedon.

5. The two sons of Aloeus being impious suffered con-dign-punishment, because they had-been-constructing a ladder

1. See note 6, page 31.

2. See *Spence's Anecdotes*, for an account of Pope's ideas on the feasibility of forming this mountain into a colossal statue of Alexander : a proposal actually made that prince by Dinocrates, the architect.

ancient times, there were¹ many statues of the
which were-revered, from religious-awe, and
admired, on-account-of their beauty.² Thou
say of any thing, that "I have lost it," but that
ed it :"—thy child has died ;—it was returned :
been taken away ;—therefore³ was this also
neon having been reared-and-brought-up by Chi-
hunting and was afterwards devoured on Cith-
n dogs.

has not generously-bestowed, but usuriously-
the wealthy.⁴ The tent of Alexander was of
y description ; for golden pillars divided it
d the roof was gilt ; and it was moreover adorn-
d-splendid ornaments. And first, five hundred
round it ; clad in purple and yellow garments ;
re one thousand archers dressed in flame-color-
robes.

ysself ;⁵ talk not much : him, who is dead, pro-
: reverence thy elders ; let not thy tongue out-
: govern thy anger : when treated with-injus-
ciled ; but when treated-with-insult, take ven-
mindful of thy friends present and absent. Love
obey the law ; revere the gods ; honor thy
ern thyself ; esteem prudent-fore-sight ; abstain
e-frugal-of time ; think-of the future ; associate
. Having received, make-a-return ; seek what-
ast not of *bodily* strength ; associate not with

usually followed by the Attic writers would here require the verb
r Ionic and Doric writers frequently join the nom. plu. neut. with
χαῖκας. See *Matth. Gr. Gr.* § 299.

the remark of the writer of the Book of Wisdom, "For by the van-
ame into the world. * * * And to the worshipping of these, the sin-
the artificer helped to set forward the ignorant. * * * And the mul-
ing carried away by the beauty of the work, took him now for a
efore was but honored as a man."—xiv 18, 20. The whole of this
orthy of attention for its curious remarks on the origin and progress

properly an interrogative, might not the last member of the sen-
teritely translated—"then was not this also returned !"
ententious *Syrus* not less happily expresses it :

Fortuna usu dat multa, mancipio nihil.

modern writers of maxims are largely indebted to the *Mimes* of this
nd performer : none however to the same extent, as the celebrated
e Rollin's *An. Hist.* vol. 2, p. 483, *Dearborn's* N. York edit. : and the
us, in *Lempriere's Bibliotheca Classica* ; improved by *Antho.*

of this great moral precept is unknown. By some it is attributed
ers to Chilo. See *Tenneman's Hist. of Philosophy*, in loco. It was
ade of the temple at Delphi, hence Plato, in his *Phædr.* § 8, p. 320,
Δελφικὸν γράμμα.

regretted, that a sentiment so utterly subversive of the peace and
il society, as well as so entirely repugnant to the divine precepts of

conveys :—“ Let this robber be cast into the Pyriphlegethon ;—and let this sacrilegious-fellow be torn-to-pieces² by the Chimæra ; and let this tyrant have his liver devoured² by vultures : but do ye, good and pious souls go² to the Elysian field, and inhabit the isles of the blessed, in recompense for the just and virtuous actions, ye performed during your life.³

8. Socrates used-to-say, that other men indeed lived, that they might-eat, but that he ate that he might-live. The same [philosopher] wished, that young persons should frequently view themselves in a mirror, in order that if comely, they might become worthy of that comeliness, and if homely, they might by education, conceal this homeliness. Solon being asked how injustice, in a state, might be prevented, answered, “ if those not receiving an injury, would resent it equally with⁴ the injured.” Pythagoras being asked how a drunkard⁵ could be restrained from intoxication, answered, “ if he would always behold his own actions, while in that state. Anacharsis being asked, how a person might-be-deterred-from-intoxication, answered, “ if he would observe men intoxicated, what they do.⁶ Theopompus—to one asking him, how a person might securely preserve kingly power—replied ; “ if he grant to his friends, proper freedom-of-speech, and not overlook those-in-authority under him, when acting-unjustly.” Evagoras was so pre-eminent in the accomplishments both of body and of

1. Lit. “ adhere to the good.”

2. In the Greek, as well as in the English language, the perfect tense refers not only to the past, but also to the present time ; whenever the former is a continuation of the thing or action specified in the latter : and this meaning, both languages impart to the perfect tense of all moods, without distinction. So far do the idioms of both languages agree ; but in the significations of the participles, the infinitive and imperative moods, the copious and expressive Greek has a decided superiority. To convey the meaning of the mood last mentioned, the English has only one tense—the present, while the Greek has no fewer than four :—the present, the perf. and the two aorists : to every one of which, the grammarian Appolonius, who wrote between 1600 and 1700 years ago, has moreover assigned a future signification : and with great reason ; for the tenses of the imperative mood in all languages must, from the very nature of things, have more or less of a future meaning.

Hence the proper meaning of the above sentence is—“ Let this robber be cast into the Pyriphlegethon, there to remain ; let that sacrilegious-fellow continue to be torn to pieces by the Chimæra ; and let this tyrant begin to have his liver ever devoured, but never consumed, by vultures ; but do ye, good and pious souls, go to the Elysian field, and henceforth inhabit the isles of the blest.”

IF Similar observations may be readily applied by the ingenious student to similar modes of expression, interspersed throughout the classics. See the much neglected, but really valuable *Port Royal Gr. Gr.* Book iii. Rule xliv., Annot. and Book viii., Ch. x., Ob. 2. From a perusal of this excellent grammar, written 200 years ago by Mons. Lancelot, the inquisitive scholar may learn how little, after all, has been contributed, within that period, to philological science.

3. *Anglice*, “ lives.”

4. The English idiom would require, “ equally as,” &c.

5. Lit. “ a wine-guzzler.”

6. Our vernacular construction might run thus :—“ if he would observe the actions of men intoxicated,

then as the kings of that period, turned their backs on him, they were struck with alarm and felt confusion for their regal authority; but as often as they considered his turn of mind, they acquired so much as to believe, that, if any other should attempt any act of hostility against them, Evagoras was their friend and auxiliary. The poets have related much concerning the gods, as no one would dare to speak of his enemies.

The disciple of Socrates, hearing his brother say, "Perish if I do not punish thee," said, "but may I not persuade thee to love me." "If any one should take the love of glory from mankind, what virtue would remain among us, or who would be eager to perform any achievement?"¹ By the same act of blowing, he kindles the fire and makes it larger in a short space; he extinguishes the light of the lamp.² Thou mayest be celebrated, if thou shouldst appear not doing that with which thou wouldst reproach others, if they had all imitated the sloth and cupidity of the Athenians we had been ruined forthwith; but if we had made use of the established customs of the ancients we might spend our lives happily.

Plato said, that he differed from other men, inasmuch as he lived, that they might eat, but that he ate, that he might observe. Observe thy actions, as in a mirror, that if they are faulty, they mayst embellish them, and if shameful, that thou mayst amend them. On every one, who, while intoxicated with wine, commits a crime, Pittacus imposed a double penalty; inasmuch as his fellow citizens might not drink wine to excess. To drink wine in moderation, it invigorates³ the body, and does not injure the mind; but if he drink to excess, and become intoxicated, he performs shameful actions, and presents a disgraceful spectacle to others. Apollo obtained it as-

Disp. Cicero has a similar idea, where he says,—*quo quidem dempto, non vivens, qui semper in laboribus, et periculis viveat?* This has been quoted by Milton:

"Fame is the spur, that the clear spirit doth raise,
To scorn delight, and live laborious days.—*Lycidas.*"

Roman Satirist has adhered more closely to the original than either:

* * * *Quis enim virtutem ipsam amplectitur ipsam*
Premia si tollas? * * * * * *Juv. X. 142.*

The same idea occurs in *Ecclesiasticus*: "If thou blow the spark it shall be quenched, and if thou spit upon it, it shall be quenched: both come out of the mouth." *Ecclesiasticus* 14.

Evagoras, is, in this passage, generally understood to signify, "is wont to be moderate." The reader considers it more correct, as well as more elegant

and Cæsar were-at-variance, Cicero said, "I know from whom I flee, without knowing to whom I flee." Runaway-slaves although they are not pursued, flee-through-terror, but silly persons are afraid, although they do no wrong.

The Cretans oblige their children to learn the laws, *set to* a certain melodious-air, in order, that they might be charmed by the music, and might the more easily fix them in their memory. Diogenes seeing an unskilful archer *about to take aim*, seated himself near the mark, saying, "*I do so*, that I may not be hit."

—Exclusive of unavoidable evils,
We ourselves moreover-procure others for ourselves :
We are afflicted, if any one should sneeze ;¹ if *any one* should speak an-ill-omened-word,
We are exasperated : if any one should see an object-in-a-dream,² greatly
Are we terrified : if an owl should hoot, we are filled-with-anxiety-and-alarm.

11. Hercules was taught to drive-the-chariot by Amphityron ; to wrestle by Autolycus : to shoot-with-the-bow by Eurytus ; to contend-in-arms by Castor ; to play-on-the-harp by Linus :—the latter being struck with a harp by Hercules, was-killed ; for being-irritated he slew Linus, who had reprimanded him.³

Pythagoras is said to have-enjoined his disciples, to reverence their elders ; not to swear by the gods ; to wage-war with iniquity ; neither to destroy nor to injure any cultivated-

1. Like many other customs prevalent at the present day, that of deprecating some inexplicable or impending calamity from a person, who happened to sneeze, was very common among the ancients. In that extravagantly humorous epigram in the *Anthologia*, on the nasal protuberance of *Proclus*, occurs the following :

Οὐδὲ λέγει σέῃ σώσον, ἐὰν πταρῇ. * * *

Petronius Arbiter, in allusion to the same practice among his countrymen ; *Giton continuo ita sternutavit, ut grabbatum concuteret, ad quem mox Eumolpus conversus, salvere Gitona jubet* : ch. 98.

All over the East, and among those nations deriving their origin thence, the custom is still tenaciously observed. The Turks say, "Emrouni tchoke allion !" "may your life be continued :" the Arabs ejaculate, "Allah y hamet !" "may God have mercy on you :" the modern Greeks exclaim, "Zethi !" "long life to you :" while the Irish never fail to implore the protection of heaven, on the person affected, with a pious "God bless us," or "God protect you :" and what is worthy of remark, the old Romans and the Irish [from a very remote period to this day] both regarded a hard sternutation as unlucky. See also *Curiosities of Literature*, 1st. vol., for an amusing chapter on this subject.

2. Or—"a vision."

3. The ultimate and penultimate members of this sentence might be arranged more agreeably to our vernacular idiom as follows : "Hercules being, *at one time*, greatly irritated by a reprimand of the *unlucky* musician, killed him with a blow of his harp."

say nor do any thing in anger. Chilo one of men used-to-lay-the-following-injunctions ;— tongue ; not to calumniate *our* neighbours ; to prefer loss to dishonest gain ; not to be unfortunate ; to obey the laws.

That Cadmus the *son* of Agenor was sent by the king from Phœnicia, in-quest-of Europa ; *at the* king's living orders, either to bring back the damsel, or to Phœnicia : it is further said, that not being able to find her, he despaired of any return home, and in compliance with a certain oracle, founded Thebes. *It is also said,* that he fixed his abode there, married Hermione, by the aid of Semele, and Ino, and Autonoe and Agave.

Empedocles¹ is said to have leaped into the craters of Mount Etna, and have disappeared ; wishing to give-currency-to-earth, he was become a god ; but that he was afterwards worshipped ;—one of his sandals having been thrown into the sea : for he was-in-the-habit of wearing brazen sandals.

To censure and reprove ; but to devise how the circumstances may become better, this is the part of a philosopher. To form a conception of God is a difficult task ; to describe Him, is impossible ; for it is impossible to describe an incorporeal creature to describe an incorporeal

men assert, that Erichthonius was produced from the earth, and that the first human-beings sprung-to-life from the earth, but the Thebans relate, that men sprung from the earth. Among their traditionary tales, the Myths relate that Bacchus was reared and brought up among the Nymphs ; that on this account, *their* island was very dear

to the island, that the island of Delos, before Apollo's appearance among mankind, had been concealed in the sea ; on that god's appearing,—that it emerged from the sea, and remained stationary in the midst of the waves.² Prometheus is said to have been accused of impiety, and to have been punished ; that he asserted, that the sun was an *immense* ignited mass

* * * * He who, to be deem'd
A god, leap'd fondly into Etna flames
Empedocles. * * * *—*Paradise Lost.*

to in Byron's admirable lines :

The isles of Greece ! the isles of Greece !

Where burning Sappho loved and sung :

Where grew the arts of war and peace.

going to see *an acquaintance*, who was sick, asked about his health, but the patient was unable to answer; therefore getting-into-a-passion, he says, "I hope, that I also may be sick, and I shall not answer thee, after-coming to *visit me*." It is said, that the Chimæra was reared by Amisodarus, but, that she had been born of Typhon and Echidna. As soon as Xerxes heard, that the Hellespont had been bridged over and Athos cut through, he set out from Sardis. Plato advised drunkards to look-at-themselves-in-a-mirror; for that they would thereby be restrained from conduct-so-indecorous.

The bad man is punished both living and dead. The gambolling of dolphins always portends an approaching storm.² Those Athenians staying at Salamis, beholding Attica devastated-by-fire and hearing that the sacred grove of Minerva was uprooted and destroyed, were exceedingly disheartened.

Dædalus being the first, who made the legs of statues outstretched, and their arms extended, was reported to have fashioned living statues; for the artists anterior to him fashioned statues *with* their eyes closed,³ and having their arms hanging down and fastened to their sides.

14. An envious fellow having *at one time*, his-countenance-overcast-with-gloom, Bion remarked, "either some evil has happened this fellow, or some good, another." To another person squandering away his patrimony, the same philosopher said, "the earth swallowed up Amphiaraus, but thou dost swallow up the earth." It is said, that Minos after having reigned with the most scrupulous regard to established laws, and in the strictest observance of justice and equity, was appointed a judge in Hades. Children until born forty days neither laugh nor cry, but when asleep *do* both.

Lamachus was *once* reproving one of his officers, who had committed an error, and on his saying that he would do so no more, *Lamachus* remarked that in war, it was not permitted to err twice. Demosthenes being *once* loaded-with-invective by a certain person, made this *sensible* reply, "I will not de-

1. This is alluded to in the humorous lines already quoted from Hudibras :

" And Anaxagoras long ago
Saw hills as well as you i' th' moon
And said the sun was but a piece
Of red hot iron as big as Greece:
And sooner than he would recant
Th' opinion, suffered banishment."

2. Lit. "The dolphins gambolling portend an approaching storm." By some naturalists at the present day, this is said of porpoises.

3. Lit. "closed *as to* their eyes."—*κατά* understood.

test in which the vanquished will be the

imagines that life in the city is more agreeable
the country, let him consider with himself how
to behold the grapes hanging from the vine, how
to behold the fields-of-standing-corn agitated by
winds ;² how pleasant *it is* to hear the oxen low-
deep bleating ; what a delightful-spectacle *it is*,
the calves skipping *about* and sucking the milk : to
appears, that the *shows* exhibited in the theatres
in comparison to the pleasure *arising* from these

is-relate, that Ceres being unable to find her
having lighted torches at the craters of Ætna,
regions of the habitable-world, and bestowed-
persons particularly, who *had* received her-with-
giving them as-a-recompense, the seed of wheat.
was in the habit of devouring his *male* children,
being stolen away by Rhea, and conveyed into
nursed by a goat. Icarus the son of Dædalus
of the melting of the wax,³ which fastened his
feathers, and *on their being thus loosened from his shoul-*
der—fell into the sea.

thenes, a certain fellow reviling him, said, ' I will not descend to
the vanquished is a better man than the vanquisher.'"
breezes of the zephyrs."
x melting, and his wings floating away."

I. ÆSOP'S FABLES.

1. *The Wolf.* (No. 219. Hauptman's ed.)

A wolf having espied *some* shepherds eating mutton in a field, drawing-near exclaims, "what an outcry would be here, were I *found* doing this!"

2. *The Lioness.* (No. 216.)

A lioness being reproached by a fox, on account of her bringing forth only one *cub*, through the whole period of her life;—"one," replied *she*, "but that one a lion."

3. *The Fly and the Ox.* (No. 214.)

A fly¹ seated himself on the horn of an ox, and began to buzz: he *then* says to the ox, "if I incommode-thy-neck-by-my-weight, I will depart;" but the animal replies, "neither when thou camest, was I conscious, nor if thou remain, shall I care."

4. *The Peasant and the Serpent.* (No. 170.)

A peasant, in the winter season, finding a serpent benumbed with cold, *and* having taken² it up, placed it in his bosom. But the reptile becoming animated with the heat, and resuming its natural disposition, stung its benefactor.

5. *The Fox and the Grapes.* (No. 156.)

A fox having seen some clusters-of-ripe-grapes suspended from *high poles*, endeavored to get at and devour them: but after having labored much and being unable to reach them, consoling himself for the grievous-disappointment, he exclaims, they are still unripe."

1. Lit. "a gnat."

2. Lit. Regular English construction would require, "took it up and placed it in his bosom."

The Kid and the Wolf. (No. 139.)

standing on the top of a house, saw a wolf began-to-mock and revile him: but the wolf said, sir, it is not thou *that* revilest me, but thy

7. *The Boy bathing.* (No. 311.)

ing in a river ran-great-risk of being drowned, g somebody passing by, cried out, "help me;" nevertheless began to reprimand the boy for his t the boy says, "now at least help me, and after-and me, *when* rescued from peril."

The Dog and the Fox. (No. 212.)

dog beholding a lion gave-him-chase, but the around began to roar, *when* the dog in-conster-vay. A fox observing him, cried out, "thou silly dst thou venture to give chase to a lion, whose ou wert unable to endure?"

The Wolf and the Lamb. (No. 229.)

as *once* in pursuit of a lamb; but the latter made into the temple. On the wolf's inviting him out, that the priest would¹ sacrifice him to the god, answered him *thus*, "it is however more eligible become a victim for the god, than to be torn in ee."

The Ass in the Lion's Skin. (No. 259.)

having covered himself with a lion's skin, was sup-every one to be a lion; and there was a flight of a flight of herds-and-flocks. But when the wind ore than usually strong, divested him of his cover-all running up with staves and clubs, soundly belamposter.²

11. *The Woman and the Hen.* (No. 24.)

in widow-woman had a hen which-used-to-lay³ an r every day: but supposing, that if she should give

The birds wishing to appoint a king, the peacock on account of his beauty, considered himself worthy of being elected. But whilst the other birds are making the choice, a jackdaw slyly urging-an-objection, asks, "but if under thy sign, the eagle should undertake to attack us, how wilt thou protect us from him?"

II. ANECDOTES OF PHILOSOPHERS.

Zeno.

1. Zeno, at one time, scourged a slave for theft : and on the fellow's crying out, "it had been fated for me to steal,"—and to be scourged *for it*," retorted *the philosopher*. 2. To a silly-babbling young man, he observed, "for this reason, we have two ears, *and* but one mouth ; that we may hear more, *and* speak less." 3. A young man talking a great deal, Zeno said, "thy ears have flowed [or run] into thy mouth."¹ 4. Antigonus having sent ambassadors to Athens, *and* Zeno together with other philosophers, being invited by them to supper—whilst they, in their cups, were all eager to display their great-learning,—alone remained-silent. The ambassadors asking what they should report of him to Antigonus ; "this very circumstance," replied he, "which ye behold, that there is one philosopher at Athens, who knows how to be silent."²

Aristotle.

5. Aristotle being, at one time, reproached because he had given alms to a bad man, made-this-excuse ; "I had-compassion not on the manners, but on the man." 6. Aristotle used-

The precision of our vernacular tongue would require a construction not unlike the following:—"To a young man in the habit of talking a great deal, Zeno said, 'thy ears have run [or flowed] into thy mouth.'" Although the above may be considered a pretty accurate version of the text, agreeably to the Greek idiom, yet as it is not strictly conformable to the idiom of our own language, a more correct *English* version is here subjoined:—Antigonus, at one time, sent ambassadors to Athens. Zeno, together with other philosophers, was invited by them to supper : and whilst all the other learned guests were, in their cups, straining every effort to make a display of their vast erudition, alone remained silent. *Surprised at conduct so unusual among his brethren*, they asked what they should report concerning him to Antigonus, "this very circumstance, which you behold," said he, "that there is at Athens, one philosopher, who knows how to be silent."

"the Athenians had discovered¹ wheat and in-
 ; the wheat however," [would he say] "they
 laws, they did not." 7. To one boasting that
 a great city, he remarked, "this was not to be
 t whether or not a person is worthy of a great
 Being asked how students could-make-steady-
 e answered, "if emulously-striving-to-overtake
 , they do not wait for those behind, them." 9.
 d how we ought-to-assist our friends, he replied,
 ld wish, they should assist us." 10. Aristotle being
 oyed by a talkative young man and teased by his
 seasonable questions—the babbler frequently ask-
 is not this, which I say, wonderful"—sarcasti-
 red, "that *indeed* is not wonderful, but that any
 feet could-patiently-endure² thee."

Plato.

o seeing a certain person behaving insolently to
 gave-him-this-reproof; "wilt thou not cease, young
 at him with contempt, by whose means, thou canst-
 entertain any elevated notions *at all*." 12. Plato
 angry with his slave, said to Xenocrates, who
 ng by,³ "take and scourge this *fellow*, because I am

Socrates.

Alcibiades complaining, that Xantippe *so incessantly*
 was *become* intolerable, he observed, "art not thou
 o endure cackling geese?"⁴ 14. Xantippe said,
 e various changes, which came⁵ upon the city and

y a species of Zeugma, the verb *εὗρον* must be translated in two
 es, as it refers to *πυρρός* and *ρόγος* respectively;—"discovered wheat
 d laws." In Latin, the use of this figure is very common:

Inclusos utero Danaos et pinea furtim
Lazat claustra Sinon. * * * * * VIR. 2. 258.

Sacra manu, victosque Deos parvumque nepotem,
Ipsæ trohit. * * * * * VIR. 2. 320.

um sibi, cætera legatis permisit.—TAC. ANN. 2. 20. *Ita illa seu negligentia,*
tas Principum, cum ab consultis impunitatem, recte factis nullum præmium
 —PLIN. PANEG. 70.

s, "could patiently remain listening to thee."

Xenocrates standing near," he [Plato] said, "taking this fellow, scourge, Google

ohn Chrysost. bids his auditors "learn patience from the example of So-

5. To one saying, that life was an evil, Diogenes remarked, "life is not, but to live wickedly is." 16. Diogenes of Laerte surnamed the dog,² made use of every place for every occasion; both for eating, and sleeping, and holding discourse. Becoming-enseebled-from illness, he used a staff for support, and he ever after carried one. He used also to carry a wallet, in which was his food. Having sent word to a certain person to provide a hut for him, and *that person declining to execute the order*, he made use of a kind of tub, for his abode. 17. When Diogenes was leaving his own country, one of his slaves, by name Manes, accompanied him: this slave, not enduring a sojourn with him, ran away: and some persons exhorting him to seek for the fugitive,³ he said, "is it not a shameful thing, that Manes should not want Diogenes, and Diogenes should want Manes?" 18. Having at one time seen a little boy drink out of his hands, he cast the cup out of his wallet, exclaiming, "a little-boy has surpassed me in thriftiness." He also threw away his bowl, having, in like manner, seen a little boy, after he had broken his vessel, receiving lentils in some bread hollowed out. 19. Having lighted a lamp during the day, he said, "I am looking for a man." When taken captive and put-up-for-sale, on being asked, what he knew how to do, he answered "to govern men," and when the crier he said, "ask-by-public-proclamation, if any one present wishes to buy a master for himself." 21. To Xenias, who bought him, he remarked, that "he [Xeniades] should value him although he was a slave: for the physician or the soldier, although he be a slave, must have obedience paid him." A certain bad man having inscribed on the front of his house, "let nothing evil enter here;" Diogenes asked "where can the owner of the house enter?" 23. Going out of

That is, "herself and family."
Leonidas of Tarentum has left us an epigram on Diogenes, which is highly characteristic:

Sad minister of Hades, who alone
With thy black boat canst pass o'er Acheron!
What tho' that fearful boat nigh sunken be
With its full freight of souls, yet take in me,
The Dog, Diogenes—'tis all I ask
Beside my comrade scrip and leathern flask,
This tattered cloak and mite to pay the ferry—
All I possessed in earth to make me merry;
And all I wish again in hell to find,
I have left nothing in the world behind.—*Bla. & Mer. Gr. Anthol.*

Lit. "him."

asking, if many men are bathing, he answered ; but to one asking if there was a great answered-in-the-affirmative. 24. On-account-of-used to stealthily-creep¹ near his table, he would n Diogenes maintains his parasites, [or flatter- one asking him, at what hour, a *person* should red, " when he wishes, if a rich man, and when s power, if a poor man." 26. Plato having de- two-footed animal, without wings, and having applause for this definition, Diogenes having k-of-his-feathers, turned the fowl into his school " there is Plato's man !" 27. Diogenes *once* gal for a mina, and on the latter's demanding thou *only* three oboli from others, but from me a he replied, " from others indeed, I expect to , but from thee, never." 28. A certain inhabi- finding fault with him, because praising the La- more, he did not fix-his-abode among them, "*why* neither does the physician, being operative of his abode among the healthy." 29. Diogenes are his removal from Corinth to Athens and again to Corinth, to the sojournings of the king of e spring at Susa ; in the winter at Babylon ; and r, in Media.

Antisthenes.

henes being, at one time, applauded by a claimed, " I much fear, that I have committed tion." 31. Being asked what *extraordinary* ad- accrued to him from philosophy, he replied, to be ciate-with himself. 32. Being asked what was ecessary of the sciences, he answered, " to unlearn He advised the Athenians, that they ought to de- , that asses were horses ; but on their deeming

¹having crept." *.* Here it may be remarked, that none of the ned to the verb *ἐπὶρῶ*, in the best Greek Lexicons, would seem ressive of the lively motions and rapid evolutions of these tiny and e when making their salient sallies from numerous lurking places, up and carry off the plunder in the twinkling of an eye. This asser- lator will perhaps excite less surprise, when he states a fact known al scholar, that the same verb is given in the Lexicons to express the active lively mouse, as well as of the imperceptibly creeping ivy !— dicuntur *ἐπὶρῶν ἐπὶ τὴν τράπεζαν*, apud Laert. Dicitur et *hedera* tam Epigr. in Soph. See Scapula in locis. From this, as well as from s in the ancient classics, it would appear that even the copious Greek,

...ly checked such a course to say, that it was more eligible to fall in with ravens than with flatterers : for that the former no-doubt tear and devour the body of the dead, but the latter ruin¹ the soul of the living.

Aristippus.

35. Aristippus being-asked what advantage had accrued unto him from philosophy, answered "to be able to associate confidently with all ranks." 36. Being, at one time, asked, what good, philosophers could effect, he answered, "that although all laws were abolished, we would live, just as if *they were still in full force*." 37. Being asked in what respect a wise man differed from the fool, he answered, "send both naked into a strange country, and thou wilt know." 38. Being asked in what manner, the educated were superior to the uneducated, he replied, in the same degree, that tamed horses were superior to the wild, or untamed. 39. Being asked, what things boys ought to learn, "those," rejoined he, "which they should practise when become men." 40. Being-asked by a certain person, in what *respect*, his son would be the better, after being educated; "why if in nothing else," replied he, "in this, at least, that in the theatre, he will not sit as a stone upon a stone." 41. A certain man placing² his son under him, for instruction, Aristippus demanded five hundred drachmas, *as tuition fee* : on the other's remarking; "for the same sum, I can purchase a slave,"—"purchase one," said the philosopher, "and thou wilt possess two."³ 42. His slave

1. Considering another Zeugma to be included here, the Translator has assigned a different sense to λυμάνισθαι, as it is referred to κύρακας and to κόλακας respectively.

2. That is: "When a certain man was placing," &c. ; or the member of the sentence might be regarded as the nom. absolute, which is not repugnant to the custom of the best English writers.

3. This sarcastic observation would appear to have been the germ of Sir Thomas Elyot's well merited rebuke of niggard parents, in his rare work "*The Boke named the Governour*." After remarking what care a nobleman or "gentylman," will take on hiring a cook or falconer to ascertain if he thoroughly understands his business, that his services may thereby be secured by much wages and other bounteous rewards," "but," continues Sir Thomas, "of a scholemaister to whom he will comytt his chyld to be fed with learnyne and instructed in vertue, whose lyfe shal be the principle monument of his name and honor, he never maketh further inquirie, but wher he may have a schoolemayster, and wyth have littel charge. And yf one per chance be founden well learned, whiche wyll not take paynes to teache wythout great salarye, he then speaketh nothyng more, orels sayeth, What shall so muche wages be gyven to a schoolemayster which would kepe me two servantes? To whom may be sayd these wordes, that by his sonne beyng well learned, he shal receyve more commoditie, and also worship, than by the service of a hundred cooks and falconers."—*The Boke named the Governour*, Lon. 1565.

Here Juvenal's caustic lines will naturally occur to the classical reader :

money on a journey, and being oppressed with
 gave him these orders ; throw away the
 and carry as much as thou art able." 43. Being
 sius, why philosophers frequent the doors of
 while the wealthy do not frequent those of the
 e answered, "because the latter know what
 the former do not." 44. Diogenes once *while*
 sculent-vegetable, jeered Aristippus, who was
 said, "if thou hadst learned to eat [or be sat-
 e, thou mightst not wait¹ at the courts of kings ;"
 the other, "if thou hadst known how to asso-
 thou mightst not wash vegetables." 45. It
 he once sailing to Corinth, and being overtaken
 orm, was very much terrified, wherefore to a
 g, "we the unlearned are not afraid, but ye, the
 re dreadfully-alarmed ;" he retorted, "how
wise, whereas we are not anxiously-concerned
 equal value ?"

Solon. Gorgias.

ving lost his son, wept *bitterly* ; and on a cer-
 monstrating with him, that he profited nothing
 replied,—“on that very account therefore do
 Gorgias³ the Leontinian being asked, by lead-
 of life, he had attained to so advanced an age,
 ever either eating or drinking any thing for
 4 48. Gorgias when now old being asked, if
 gly die, answered, “certainly, for in the same
 I willingly depart from a decayed and falling
 The same *philosopher* being near the close of
 ing overcome with extreme debility, sinking by
 into a slumber, he lay still. But if any of his

*Hos inter sumptus, sestertia Quintiliano,
 Ut multum, duo sufficient : res nulla minoris
 Constat patri, quam filius. * * * SAT. VII. 186.*

may be allowed here to remark, that, in the long course of his ex-
 thirty years, both as private and public tutor, he has met with few
 ally appreciated the blessings of a good education ! But among
 e is happy to say, two Irish Ladies, sisters : one, *Mrs. Kidd* for-
 now of Bloomsbury Square, Bristol ; the other, *Mrs. Birch* of
 e, Dublin.

nd. imperf. most commonly imparts a potential force.

e.”
 rhetorician was the inventor of *Scholastic Institutes*. Cicero men-
 ented honors paid him by the Greeks on account of his talents and
 entus honos habitus est a Græcia, soli ut ex omnibus, Delphis, non inau-
 ea statuatur.

never omits an opportunity for sneering at the philosophers of his
 only to have been !” By staying at home and not indulging myself at

50. Pittacus being-injured by a certain person, and having power to punish him, pardoned him, saying, "that forgiveness is nobler than revenge; for the former is the part of a mild disposition, but the latter, *that of a brutal one.*" 51. Gryllus the son of Xenophon lost his life fighting bravely in the battle of Mantinea: in the same battle Epaminondas also fell. It is related, that at this very time, Xenophon wearing a sacrificial-garland was offering up a sacrifice, but, that, on his son's death being announced, he laid aside the garland: and that afterwards, on learning, he died gloriously, he [Xenophon] resumed the garland. Some assert, that he did not shed any tears, but said, "certainly I knew, that I had begotten him subject-to-the-chances-of-life."²

III. ANECDOTES OF POETS AND ORATORS.

52. Anacreon having received five talents as a present, from Polycrates, after he had anxiously-watched them for two nights, returned them; saying, "I hate a gift which compels

1. This beautiful thought is found in many of our English poets:

"Since Sleep and Death are called
The twins of nature." *G. Chapman's Caesar & Pompey.*

"All are alike, who live by breath,
In Sleep and in his brother Death."—*Andronicus, A Tragedy, 1661.*

See also in "Shelburne's Seneca," for a similar idea.

But by none is it so exquisitely expressed as by Shelly:

How wonderful is Death!
Death and his brother Sleep!
One pale as yonder waning moon
With lips of lurid blue:
The other rosy as the morn
When throned on ocean's wave
It blushes o'er the world
Yet both so passing wonderful.

Nor is it improbable that this expression of the resigned old man was in Warton's mind when he composed the elegant inscription for a statue of Sleep, and which deserves insertion were it only for its classical Latinity:

Somne levis! quanquam certissima mortis imago,
Consortem cupio te, tamen esse tori:
Alma quies, optata veni; nam, sic, sine vitâ
Vivere quam suave est; sic, sine morte, mori.

Thus translated by Peter Pindar (Dr. Wolcott,)

Come gentle Sleep, attend thy votary's prayer,
And tho' Death's image to my couch repair!
How sweet, thus lifeless, yet with life to lie,
Thus without dying, O how sweet to die!

2. Lit. "mortal."

ss."—53. Simonides used-to-say, that he often having spoken, but after having kept silence, Æschylus, the tragic-writer, was accused of im-play of his ; the Athenians being therefore m, Aminias, his younger brother, drawing aside ed his elbow deprived of a hand. For Aminias great-valor at the battle of Salamis, having d first of all the Athenians obtained the prize bravery. When, therefore, the judges beheld ate of the man, they were reminded of his nents, and pardoned Æschylus.—55. Philox-one time, condemned to the quarries by Dio-eciating¹ his poems, and being recalled, was er invited a second time to a recital² of them ; g-held-out for some time, he stood up, and on ing, "whither now?"—"to the quarries," was Sophocles, the tragic-poet, near the close of accused of insanity by his son Iophon, read for Edipus at Colonus ;"³ demonstrating by this he was from being insane ; so that the judges ith admiration and unanimously voted the in-son himself.—57. Philemon, the comic-writer, ge-of 97 years,⁴ was lying on a couch taking-re-an ass eating-up some figs, which had been himself, he burst out laughing, and calling his ith loud and excessive laughter, ordering him to e undiluted to the ass to drink, suffocated by the xpired.⁵ 58. It is said, that Philetas, the Coan, ll-and-slender of body. Since, therefore, he was e overturned by every impediment, it is reported, of lead wrought under his sandals, that he might d down by the winds, if at any time they should blow 9. Philippides the comic actor, when king Lysim-eating⁶ him in a most friendly manner, and asking,

asking little of."

ing," or, "the act of listening to."

ing to others, that beautiful chorus only in which he celebrates the favorite residence. The admiring judges instantly arose, dismissed accompanied the aged poet to his house with the utmost honor and re of the Greeks.

concluded his reading, it is recorded that he also said, 'If I am So-insane ; but if I am insane, I am not Sophocles :' considering that and the temperate, the powers of the mind, so far from being enfeebled, sh vigor by use and exercise."—Eras. Apoph. ex. Ctc.

having lived seven years, more than ninety."

and whimsical Sterne. speaks of his having given some maccaroons

tain talkative young man wished¹ to become his pupil, demanded a double tuition-fee. On the other's asking the cause, he replied, "one, that thou mayest learn eloquence, the other,² silence."—61. Lysias having *once* written a speech for a certain person who had a law-suit, gave it to him :—but the latter after having often conned it over, came quite dispirited to Lysias, telling him, that on reading it over the first time, the speech appeared to him a wonderful performance ; but on reading it the second and the third time, that it appeared altogether pointless and inefficient. When Lysias says, laughing, "what then, art thou not about to read it only once before the judges ?"

V. ANECDOTES OF PRINCES AND STATESMEN.

*62. During a certain retreat, the baggage of Artaxerxes having been plundered-and-carried-off, and he *through necessity*, greedily eating some dry figs and barley bread, exclaimed, "of what *exquisite* pleasure had I hitherto been deprived !"

62. King Archelaus—a talkative barber adjusting the shaving cloth around him [the king] and asking him, "how shall I shave-and-trim-thee, O king ?"—with-much-pleasantry said, "in silence."³—63. Dionysius the younger used-to-say, that he supported many sophists [or learned men] not from any admiration⁴ of them, but that he might-be-a-subject of admiration to them.

Philip, King of Macedon.

64. Philip used to say, that an army of stags with a lion for their leader,⁵ was superior to one of lions, with a stag for their leader.—65. Philip, the father of Alexander, used to say, that the Athenians were peculiarly-fortunate because they could every year, elect ten generals ; whereas he, in many years, could find one only—Parmenio.—66. Philip being asked, whom did he most love, and whom did he most hate, replied, those about to commit treason *in my behalf*, I love best ; but

1. Lit. "a certain young man wishing," &c.

2. That is—"the other, *that thou mayest learn* silence."

3. The exact English construction of the sentence might be as follows :—While a talkative barber was adjusting the shaving cloth around King Archelaus, he asked, how shall I shave thee, O, King ?—the monarch with-much-witty-pleasantry, replied, "in silence."

4. Lit. "not admiring them."

5. Lit. "a lion being leader."

already committed it, I detest most.”¹—67. King Neoptolemus, the tragedian, what he most the writings of Æschylus, Sophocles or Euripides, “nothing of these, but what he himself a larger stage,—Philip going-in-solemn-processionals of his daughter, Cleopatra, and styled the and on the next day assassinated in the theatre, was cast out.”—68. On the announcement of these occurrences, at the same time to Philip,² viz. that he had gained a victory in the four-horse-chariot Olympic games; the second, that Parmenio, had overcome the Dardans in battle; and the third, that Olympias, had brought him a son,—raising his head to heaven, he cried out, “O deity, oppose some calamity to those *fortunate events*.”—being-well-fortune is most commonly-envious of extraordinary

conquered the Athenians in a great battle at Marathon. But being-greatly-elevated by this success, he thought it was necessary, that he should be reminded of his mortality:³ and he ordered one of his slaves to perform his occupation. Thrice, therefore, every day, he related to him, “Philip, thou art a man.”

Alexander.

Alexander coming to-an interview with Diogenes, was struck by the life and merit of the man, as to say—when he was collecting him,—“were I not Alexander, I would be a dog.”—71. Alexander gave-orders, that Lysippus should make statues of him; as he alone used-to-represent him in the manner in the brass, and, together with his features, expressed his courageous-disposition: but other statues, to imitate the obliquity of his neck, and the moister eyes, did not preserve his masculine, and lion-like countenance.—72. Alexander hearing Anaxagoras lecture on the nature of worlds, began to weep; and on his friends’ asking him why he wept, he replied, “is it not sufficient cause to

the treason, but detest the traitor.” A reply truly characteristic. The fortunate occurrences having been announced to Philip at the time. As the leading idea of the opening member of the sentence is in the first, the opening word of each of the three subsequent sentences represents the same idea, *ἐπὶ τῷ*, being placed in opposition to, and excluded from, the first member, must necessarily be put in the same case. This construction, though the original Greek seems totally irreconcilable to

73. It is said, that Ptolemy the son of Lagus, on enriching his friends, felt the utmost gratification: "for," he would-say, "it was more-noble to enrich others than to become rich ourselves."
 —74. To an old woman who pronounced him happy, Antigonus made-this-observation, "O mother, if thou wert aware, how pregnant of evils is this rag" [or bauble]—pointing to his diadem—"thou wouldst not take-it-up, though lying on a dung-hill."
 —75. To his son asking him, when they were about-to-camp, king Antigonus³ replied, "whether art-thou-apprehensive, that thou alone wilt not hear the trumpet?"

Alexander of Pheræ.

76. Alexander, the tyrant of Pheræ, at one time going-to-see a performer-of-tragedy, was most sensibly affected to commiseration; wherefore rising-hastily he quit the theatre exclaiming, that "it would be an extraordinary⁴ circumstance, if having-outchered so many of his fellow citizens, without remorse, he should be seen weeping at the sufferings of a Hecuba and a Polyxena."⁵

Cræsus.

77. When Cræsus ruled over the Lydians, he appointed his brother joint-ruler with him. But one of the Lydians going to him, said, "O king, the sun is the cause unto men of all the beautiful things on earth, and there would be nothing of these things upon earth, if the sun did not shine;⁶ but if two

1. Lit. "worlds being infinite."

2. Thus Juvenal:

Unus Pellæo juveni non sufficit orbis

Aestuat infelix angusto limite mundi

Ut Gyaræ clausus scopulis parvâque Seripho.—X. 170

One world the ambitious youth of Pella found
 Too small; and tossed his feverish limbs around,
 And gasped for breath; as if immured the while
 In Gyara, or Seripho's rocky isle.—Gifford.

3. Lit. "King Antigonus—his son having asked him, &c., &c., replied."

4. Or, "that it would be a shocking [or ominous] circumstance."

5. This remarkable anecdote may have occurred to Pope in the Prologue written by him for Addison's Cato:

"For this the Tragic muse first trod the stage,
 Commanding tears to stream through every age;
 Tyrants no more their savage nature kept,
 And foes to virtue wondered why they wept."

6. Lit. "the sun not shining."

st, a danger *must ensue* that all things being
er would be destroyed. In-like-manner, the
ly receive one king and consider him their
o together, they cannot endure."¹

Themistocles.

cles while a young man was-usually immersed-
-round² of revellings, but after Miltiades at the
henians, had defeated the barbarians at Mara-
-longer possible to find Themistocles indulging-
-life. To those expressing-their-wonder at the
-ed-to-say, "the trophy of Miltiades does not
-to take repose or my wonted enjoyment."—
-d whether he would rather be Achilles or Ho-
-wouldst thou," replied he, "rather be the victor
-games, or the crier who proclaims the vic-
-hemistocles gave-an-opinion contrary to that of
-d Eurybiades raised his staff, [or baton] in-a-
-anner against him, but Themistocles cried out,
-ear me:" for he was-aware, that, what he was
-ould be conducive to the general welfare.—81.
-a Seriphian said⁵ to him, that not by his own
-ough the means of his native-city, he had become
-retorted, "thou speakest the truth; but-even-so,
-have become celebrated, being a Seriphian, nor
-Athenian."⁶—82. To Simonides asking him for
-ion, he gave this-reply, that, as he who sung con-

p of Winchester, in his quaint but able production, has a passage
least in the comparison of a prince to the sun:
ne neuer standeth still, but continually goeth about the worlde,
th his heate refreshing and comforting all naturall thinges in the
good prince to be continually occupied in his ministeric, not seek-
but the wealthe of those that be committed to his charge."—*Vide*
f Politike Power, &c., 1558.

phrastic, it is not perhaps possible to express more concisely the
the verb, ἐκυλινδέσθαι.

eral."
ning those gaining the victory."
ain Seriphian having said," &c.
nt is thus expressed by Waller:

"Tis not from whom but where we live,
The place does oft those graces give,
Great Julius on the mountains bred
A flock perhaps or herd had led:
He that the world subdued had been
But the best wrestler on the green."

83. He used-to-compare himself to a plane-tree, under which men overtaken by a storm, run for shelter, but which, on the clearing up of the atmosphere, they despoil of its foliage, and continuing-their-journey, leave considerably mutilated.

Epaminondas.

84. Epaminondas had *only* one thread-bare-cloak, and if at any time, he sent it to the fulling-mill, he used-to-remain at home for want of another.—85. Epaminondas, the Theban, beholding a numerous and well appointed army without a general,² cried out, “ what a *noble* animal without³ a head !”—86. He advised Pelopidas, not to depart any day from the forum, until he had added some new friend to his former ones.—87. Spintharus eulogizing Epaminondas, declared that one could not easily meet another man knowing more or speaking less.

Pelopidas and other Commanders.

88. Pelopidas, on a brave soldier's being accused unto him of having spoken injuriously of him, *only* said, “ I behold his actions, but his words I heard not.”—89. Iphicrates was-wont-to-say, that an army ought to be marshalled in-such-a-way, as a single body ; having the phalanx as a corslet ; the light-armed troops as hands ; the cavalry as feet ; and the general as head.—90. Pericles after having lost his sons in the plague, bore their death with-great-fortitude, and *thus* induced the Athenians to endure the deaths of their friends with more equanimity.—91. Those, who were to suffer-death along with Phocion, bewailing⁴-their-calamity, Phocion uttered *this gentle expostulation*, “ O Thudippus, wouldst thou not then wish to die in company with Phocion ?”

V. ANECDOTES OF SPARTANS.

92. Agis, the king, used-to-say, that the Lacedemonians never asked how-many-in-number, but where, are the enemies : and on some one's asking him how many Lacedemo-

1. Lit. “ deciding causes.”

3. Lit. “ and has no head.”

2. Lit. “ not having a general.”

4. The English idiom would require—“ When those, who were to suffer death with Phocion, began to bewail,” &c. Or perhaps a very slight variation might suffice : *ex. gr.*—“ On those, who were to die with Phocion, bewailing their calamity,” &c. This form is believed not to be repugnant to the genius of our vernacular tongue.

ere, he replied, "as many as are sufficient to wards."—93. When a troublesome fellow was atus¹ with unseasonable questions, and frequently "who was the best of the Spartans," he [De- stically replied, "the man most unlike thee."— certain Athenian orator called the Lacedemo- d-uneducated, Plistonax,² the son of Pausa- observed, "thou speakest the truth; for we Greeks have learned no evil from you [Athe- Agesipolis, the son of Cleombrotus, on some hat Philip had, in a few days, razed Olynthus most assuredly³ he will not build such another ne."—96. Charilus being-asked why Lyncurgus t few laws, gave for-answer, that, "to those words, there is need even of few laws."

certain Athenian's having said to Antalcidas, we have often chased you from the Cephissus,"⁴ storted, "but we have never chased you from the 8. The same person—when a certain sophist read a panegyric on Hercules—observed, "there who censures him?"—99. Archidamus said to a n praising a harper, and admiring his skill, "O what reward shall come from you to men distin- neir-useful-qualifications,⁶ whereas you praise a hly?"—100. Dionysius, the tyrant of Sicily, hav- e costly-dresses to his daughters he would not , offering-as-an-excuse, "I fear the damsels at- e, would appear to me no longer beautiful."⁷— amus, the son of Agesilaus, on beholding a cata- e,⁸ then first introduced from Sicily, exclaimed, s, the individual bravery of man is gone!" silaus being at one time invited to hear a person nitate⁹ the nightingale, declined, saying, "I have

aratus, a troublesome fellow teasing him," &c.

onax, the son of Pausanias, a certain Athenian orator calling," &c.

meaning of *μὰ τοὺς θεοὺς* is, for obvious reasons, not the most ell-

ed to by Byron :

"The groves of olive, scattered dark and wide,

Where meek Cephissus pours his scanty tide."—*Corsair*.

meant, that although the Spartans had advanced so near Athens as even back from the Cephissus, yet the Athenians had never ventured as, as to be chased from the Eurotas.

thought, is the sense of *ἀγαθοίς* in this passage. "The good" would at; as the ancients surely did not consider the profession of a harper,

ely in features, ugly."

rendered the Thebans a match for the Lacedemonians, wherefore Antalcidas seeing him wounded in a battle against the Thebans, observed ; " thou hast received a suitable tuition-fee, from the Thebans ; having taught them—neither wishing nor knowing how—to fight."—104. There once went to Lacedemon, a certain inhabitant of Ceos, well-stricken in years, yet, in general, proud and conceited,¹ feeling ashamed on account of his advanced age, he, on this account endeavored, by a dye, to conceal the colour of his hair, which was grey ; then making his appearance at a public audience, he declared the matters for which he had come. Then Archidamus, king of the Lacedemonians, standing up, indignantly asked, " what word free from dissimulation, I pray you,² can this man utter, who bears deceit not only in his heart, but even on his head ?"—105. Cleomenes, the king of the Lacedemonians, used to say, after the manner of his country, that Homer was the poet of the Lacedemonians, as he declared how war should be waged ; and that Hesiod was the poet of the Helots, as he described how agriculture should be practised.—106. Lycinurgus, the Lacedemonian, being deprived by a citizen of one of his eyes, and having gotten the perpetrator, [who was a young man,] from the people, that he might punish him as he pleased, refrained from doing him any injury ; but after having educated and rendered him a good man, he conducted him to the theatre. On the Lacedemonians expressing their astonishment, he says, " having, as you may recollect, gotten him from you, contumelious in conduct and violent in disposition, I restore him to you, mild in manners, and affable in behaviour."—107. While the Persians were ravaging Greece, Pausanias, the general of the Lacedemonians, on receiving five hundred talents of gold from Xerxes, was preparing measures to betray Sparta. Their letters³ being in the mean while intercepted, Hegesilaus, the father of the above mentioned general, on hearing of these traitorous designs, went in pursuit of his son as far as the temple⁴ of the brazen-

1. The collocation of this paragraph as far as "conceited" inclusive, although variant from the Translator's usual plan of preserving the collocation of the original *quoad fieri potest*, is, however, indispensable for the perspicuity, as well as the elegance of the version : for, while the literal sense is scrupulously retained, both the leading substantive and its correspondent epithets and adjuncts, are arranged in a more connected and grammatical order.

2. The sense of "I pray you," is manifestly implied in the particle *δέ* : as it often signifies sudden interrogation as well as impetuous feeling.

3. The letters which passed between Xerxes and Pausanias.

4. Whither the unworthy son had fled for refuge.

and having blocked-up the portals of the sa-
h tiles, he, together with his wife, kept-watch
e, until he starved the traitor to death. When
r took¹ him away, and cast *his body* beyond the

s having-caught-hold-of a mouse among some
having been bitten by *the little creature*, let it
n exclaimed to himself, "O, Hercules, there is
nutive or so powerless, which may not live *by*
age to defend itself!"—109. Leonidas, the La-
d the three hundred with him, cheerfully met
for them at Thermopylæ; and fighting well
Greece, they found a glorious end, and left for
deathless renown and distinguished fame for
n some person's remarking, that it would not
see the sun, on account of the flights of arrows
barbarians; then,² said Leonidas, "*it will be*
since we will fight in the shade."—111. As-
s ready to fall on the enemy, he ordered his
e their breakfast, as they should sup in Hades.

Spartan Women.

any of the mothers of the Lacedemonians as
ir sons had fallen in battle, going themselves to
action, carefully examined their wounds, both
nd those behind. If those on front were most
n with proud-exultation, they conveyed them to
epulchres; but if they had their wounds other-
opposite part of the body,] then overwhelmed-
and weeping over *their disgrace*, and with as
as possible, hastening to conceal themselves,
f, abandoning the dead bodies to be interred in
-burial-ground; or they clandestinely carried
o some private sepulchres.

partan woman, whose son had been lamed³ in
ho had not exhibited sufficient fortitude under

mother having carried off," &c.

s marked as an interrogative, might not the version, in this place,
ing questionable; *ex. gr.* "will it not therefore be pleasant, whereas
the shade?"

on being lamed, and not exhibiting," &c.

ator has taken the liberty of giving the epithet "brazen-faned," as
of the Greek compound χαλκίαικος. Whether or not the word has
the English sense, he cannot say, but he can confidently assert.

Lacedemonian, and wife of Leonidas, on her sons setting out on a military expedition, said, when handing him his shield, "either this,¹ or upon this."—115. A certain woman, her guest, [as it would appear,] having observed to Gorgo, the wife of Leonidas, that "ye Lacedemonian women alone rule your husbands;" "very justly," replied she, "for we alone bring forth men."²

116. When some of the inhabitants of Amphipolis on going to Sparta, went to visit Argileonis, the mother of Brasidas,³ she asked if Brasidas had died bravely and worthy of Sparta. On their extolling the hero, and asserting that Sparta did not possess such another, she exclaimed, "strangers, say not so; Brasidas was indeed a good and brave man, yet Lacedemon has many better than he."—117. A Spartan woman, after having sent her sons, five in number,⁴ to the war, took-her-stand at the suburbs, anxiously-expecting whatever news might come from the battle. When a person coming up answered her inquiry, by telling her, "that all her sons had perished, she said, "this, vile slave, I did not ask; but how fares our country?" On his rejoining, that "it is victorious;"—"with pleasure then," adds she, "do I hear of the death of my sons."

118. A Lacedemonian having been wounded in war, and being *thence* unable to walk upright, used to go on-all-fours. To him, when ashamed at the ridicule *sometimes attendant on this*, his mother remarked "how much more reasonable would it be, my son, to exult rather, on account of thy valor, than to be ashamed at silly laughter!"—119. When a certain Ionian woman was boastfully-valuing⁵ herself on a robe of hers, which was very rich and costly, a Lacedemonian woman showing her four sons who were very comely, [or, of-very-becoming-manner,] said, "such ought to be the occupations of a good and virtuous woman; and on account of such, might she exult and boast."

120. When Aristagoras, the Milesian, *was* endeavoring-to-urge king Cleomenes to a war against the Persian-monarch, on behalf of the Ionians, and *to engage his compliance*, was

1. "Either bring this back, or return on it."

2. It is not possible to preserve the point of this sentence in English; because *ἀνὴρ* means both a man and a husband.

3. "Argileonis the mother of Brasidas, when some of the inhabitants of Amphipolis arriving at Lacedemon paid her a visit," &c.

4. Lit. "being five."

5. Lit. "A certain Ionian woman having boastfully valued herself," &c.

the sum of money ; and in the same proportion refused, so was he rising in his offers, adding, Gorgo, the king's daughter, cried out, " Oh, the conqueror will corrupt thee, unless thou quickly cast away the bribe."—121. On beholding Aristagoras putting the bribe with the assistance of his slave, she said, " the conqueror has no hands."

MISCELLANEOUS ANECDOTES.

On some persons finding fault, because he made this reply, " I confess, *I require a long time* but then it is for a long time."—123. The before an assembly of the people, Nauclicles and Cleobolus, who had grown very corpulent in body, and oldly from luxurious-living, and threatened him with banishment of exile, unless he should henceforward change his life, which he then led ; for, that his appearance and the change of his body were-bringing disgrace, both on himself and his laws.—124. Demades, the orator, being taken prisoner at the battle of Chæronea, and being brought before the victorious monarch in his cups, vaunting himself as a captive, " where now are the excellence and the glory of the Athenian city," replied, " thou wouldst have been the conqueror of that city, had Philip commanded the Macedonians."

Pausanias, the king of the Lacedæmonians, was vainly boasting of his achievements, and with insolently ordering Simonides, the lyric poet, to repeat a poem to him, the poet perceiving his overweening vanity, admonished him to recollect, he was¹ a man.² Simonides, while one of the thirty tyrants, at Athens, lived in a house, in which he, with many others, was the only one that escaped : and, on this account, was by all a fortunate man, crying out with a loud voice, " Oh fortune, for what mishap then dost thou visit me ?" Not long after this, being-put-to-the-torment by the fellow-tyrants, he perished miserably.

Menecrates, the physician, had succeeded in

sumed to write a letter to Agesilaus, in the following style :—
 “Menecrates Jove to king Agesilaus, greeting.” Without
 reading further, the monarch wrote back, “King Agesilaus to
 Menecrates, sense and good health.”¹—128. Menecrates, the
 physician, had arrived at such a climax of silly-ostentatious-
 pride, as to style himself Jove. Philip, at one time, gave
 a banquet on a magnificent scale, and invited him also to the
 feast, and ordered a couch to be prepared for his special-use,
 and set a censor before him as he reclined, and fumigated him
 with incense ; but the other guests were feasting, and there
 was a magnificent supper. Menecrates at first held out
 bravely, and was delighted with the honor, but afterwards
 hunger insensibly stole upon him, and he was convinced *not*
only, that he was a man, but a very foolish one too : standing
 up, he went off, saying² he was insulted : so very jocularly and
 judiciously did Philip expose³ his senseless-folly.

129. One Thrasyllus was afflicted with an insanity of an
 extraordinary-nature. For leaving the city and going down to
 the Piræus, and there taking up his abode, he looked upon all
 the ships coming into that harbor to be his, and set them
 down in his book of entries, and again gave them bills of lad-
 ding, and felt extremely rejoiced at their safe return and en-
 trance into the harbor. For a long period, he continued
 wedded to this strange infatuation ; but his brother sailing
 thither from Sicily, gave him in charge to a physician, to un-
 dertake his cure, and by this means, he was freed from the
 disease. Yet, oftentimes would he call to mind his mode of
 life, during his insanity, and he used to say, that he was never
 so much pleased as when he used to rejoice at the safe return
 of ships not at all belonging to him.—130. Timon, the mis-
 anthrope,⁴ beholding Alcibiades highly-applauded after a suc-
 cessful contest, and escorted in a distinguished manner, from
 the public assembly did not pass him by, nor get out of the
 way as he was wont with others, but advancing up to him and
 taking him by the right hand, he says : “nobly indeed dost
 thou act, my boy, becoming *thus* powerful ; for a great calamity
 wilt thou, *one day*, be to all these.”

1. From the idiomatic construction of the entire paragraph, it was found to be no easy matter to give it a *correct* English dress ; unless by breaking it into three separate sentences. To the student, however, who has carefully perused the preceding notes, the nature and necessity of the alteration must be quite familiar.

2. Lit. “and said.”

3. Lit. “Philip having exposed,” &c.

4. The epitaph on this misanthrope by Callimachus, is at least characteristic :

“My name is Timon ; knaves begone,
 Curse me, but come not near my stone.”

s, the flute-player, being reproached by some-
 one was of obscure parents, made this reply,
 "this account, ought I rather be the object of
 because my family begins from myself."—132. A
 one time, exhibiting his skill before Antigonus;
 frequently saying, "tighten the lower string,"
 "the middle," the musician, in-a-passion,
 much ill-fortune, O king, never fall to thy lot,
 these matters more accurately than I!"
 The wife of Phocion being asked why she alone of
 the assembly did not wear golden ornaments,
 she answered, "because the extraordinary-merit
 of my ornament sufficient for me."—134. Theano,
 a Chaldean philosopher, being asked what best
 man, replied, "to please her own husband."—
 The wife of Seleucus, being bald, proposed a
 contest to the poets, in which the prize was a talent¹ for
 the best praise her hair.

VII. NATURAL HISTORY.

Syrian Sheep.

the sheep have tails an ell in breadth,² and the
 head a span and four inches in breadth; some even
 have part of their ears to touch each-other, below

The Elephant.

the elephant is afraid of the horned ram and the grunt-
 ing pig³; wherefore it was, in this manner, as historians

was thus rendered; "proposed to the poets, a contest for the prize
 who should," &c.

the city is confined, generally speaking, to the four-horned sheep, which
 of the Feroe Isles and with the Nomad tribes in Asia.

It is even mentioned by Procopius, historian of the Persian and
 at the siege of Edessa, by Chosroes, King of Persia, in the time
 the besieged Greeks employed the cry of a pig to frighten from the
 ranks of the Persian.—See *Procop. 2 vols. fol. Paris, 1692*

Naturalists explained this peculiarity by the doctrine of antipathies; in
 that they affirmed, that the elephant was attached to the ox, on the
 antipathies. It may appear almost equally fanciful to suggest that he
 is repelled by his instinctive aversion to the pig.

and of great-strength ; and the animal uses it as a hand ;² for he alone of all other animals, *by-means-of* this, takes and conveys into his mouth, food, both moist and dry.—4. The elephants fight furiously with each other, and strike one another with their tusks : but the conquered becomes-subject-to, and cannot endure the voice of, the conqueror. The elephants are also remarkable for their courage, to an extraordinary degree.³

5. Elephants live beyond two hundred years.⁴ Those-of-India are larger and stronger than those-of-Lybia. Hence rearing themselves on their hinder legs, they, by means of their proboscis, [or trunks,] down battlements,⁵ and tear-up

1. This victory of the Romans over Pyrrhus is mentioned only by Aelian, and must have been,—if it ever happened,—some trifling skirmish in which the victory fell to the Romans rather than a panic among the elephants of Pyrrhus, under the influence of which these animals became perfectly ungovernable, and, in the language of one of our American poets :—

“ Being dismay’d
Tread down whole troops they come to aid,
And hurt their own side more in battle,
Than less and ordinary cattle.”—*Trumbull's Mc. Fingal* :—

than from any stratagem requiring an intimate knowledge of the antipathies of the elephant ; an animal with which the Romans were so entirely unacquainted as to have called those in Pyrrhus' army *Lucanian oxen*.—See *Pliny, Hist. Nat.* viii. 6 ; and *Lucret.* v. 1301.

2. “ The Caffre of South Africa, on killing an elephant, cuts off the trunk, and enters it with a sort of superstitious awe, repeatedly exclaiming, ‘ The elephant is a great lord, and the trunk is his mighty hand.’ ”—*Rose's Southern Africa*, p. 155.

Cuvier has ascertained that the muscles in the proboscis are nearly forty thousand : thus rendering it at once strong enough to tear up trees, and delicate enough to pick up a pin.

3. Crawford in his “ Embassy to Ava,” does not speak highly of the courage of the elephant in these combats. “ After a rencontre, which does not last above a few seconds, one of the parties is sure to run away.”—p. 306. It would appear, however, that the elephants of Ava have not the courage of the species in other parts of Asia, as we have accounts given by many other travellers of the great fury and obstinacy displayed by these animals in their encounters.—See *Lib. of Ent. Knowl.* vol. vii. 191. They have generally but one mode of fighting,—they butt, and endeavor to wound each other with their tusks, seldom using their trunks, of which they are on all occasions very careful. In fact, notwithstanding all the disgraceful ingenuity of man, the elephant, the gentlest of brutes, is with difficulty brought to attack his own species.

4. Of the elephant's longevity the ancients appear to have had exaggerated ideas. They believed that his age might in some instances reach four hundred years ; and they founded this on a story of one with a particular mark having been captured by Juba, king of Lybia, four hundred years after a battle in which the animal had fled to Mount Atlas. This is not founded on any chronology sufficiently accurate to command our belief. The elephant is certainly very long-lived, since many of these animals in the service of the East India Company, have been in captivity from 130 to 150 years. In the decline of the empire, the Romans made an elephant a symbol of eternity on their medals, &c. See in *Sallengre Thesaurus Antiq. Roman.* iii, 212, *Hag.*, 1719, a cut of a medal struck in honor of Tranquillina, wife of Gordian, together with the remarks of Cuper.

5. Their mode of battering down walls is thus described : “ I have seen” says M. d'Olsonville, “ two occupied in beating down a wall, by the orders of their *cornacs*, (keepers,) who had encouraged them by a promise of fruits and brandy. They combined their efforts ; and doubling up their trunks, which were guarded from injury by leather, thrust against the strongest part of the wall, and with reiterated shocks

ts.¹ But to so great a degree, are they docile that they learn even to throw stones at a mark,² like-arms, and to swim³.

at-one-time, while many elephants were-being form certain difficult⁴ positions, and to go-rech *various* complicated movements, one of them learning, and hearing *himself* scolded on every being, *moreover*, frequently punished, was seen ising his lessons by himself, with the light -7. Another being insulted at Rome by *some* ked⁵ his proboscis with their styluses, catching and raising him in the air, seemed-ready to pieces; but an outcry of the by-standers being l him down gently on the earth again, and ing it sufficient punishment for so young a child d.—8. Other wonderful things, as also those crossing of rivers, do *naturalists* relate of those ch are wild, and depasture-at-large *through the* e youngest and least-in-size goes down, com-f *to the river*; but the others, standing on the t that, if by his size he should project above the ht be *significant of* entire security to the greater e-boldly.⁶

ating of the elephants, is *as follows* :—*the hunters* he-back-of some tame and courageous ones pur-n they overtake *the wild ones*, cause *the tame ones* a, until they tire-them-out. Then the elephant-ing on one, directs-and-drives *him* with his in-a short time after this, *the creature* becomes dient.⁷ When the elephant-driver mounts,⁸ they

tacks, still observing and following the effect with their eyes; then, ing one mighty effort, they suddenly drew back together that they and by the ruins."

he trees are large and deeply rooted, the elephant is found to use exactly as we do a crowbar—thrusting it under the roots to loosen earth, before he attempts to tear up the tree with his proboscis.

ften cast stones and clods at swine with tolerable force and preci-son's *Oriental Field Sports*, p. 81. Busbec has given us a detailed elephant's skill in playing at ball. "One of the elephants in the Jardin is, is very expert at playing with, and tossing up and catching a log it will often do, to the great amusement of the spectators."—*Lib.* ol. vii. p. 63.

nt swims in his wild state without any instruction from man. erous," or "hazardous."

5. Lit. "pricking."

k is confirmed by modern writers.

of catching and taming wild elephants though very summary, is not hat now followed—as has been justly observed by a modern writer,—

slow does not require a constant repetition, as the ancient process have required, even if it could have been performed without dan-

The Rhinoceros.

10. There is an animal, which from a *certain* peculiarity is called the rhinoceros ; in courage and strength it is very like the elephant ; but in size, much smaller. It has a very hard skin, and of a box color. On the extremity of its nose, it has a horn, oblique in shape, and similar to iron in hardness. This *animal* being-always at-war with the elephant, about their pasture, whets his horn against large rocks, and coming to an encounter with the above-named animal, and getting under his belly, rips-up his flesh with the horn, as with a sword. But when the elephant anticipating this *manœuvre* of getting-under his belly, first takes the rhinoceros on his proboscis, he easily conquers *him*, striking *him* with his tusks, and having-besides the-superiority in strength.²

The Hippopotamus.

11. The *animal* called the *river-horse* is not less than five cubits in height ; being four-footed and cloven-hoofed, like oxen, it has tusks larger than *those* of wild boars, three on each side ; *it has* ears, tail, and neighing³ like *those* of a horse ; the whole trunk of the body is not unlike *that* of the

Even at the present day, man finds no more serviceable ally in capturing the wild elephant, than the tame individual. It would seem, indeed, as if this animal has a feeling of satisfaction in assisting to reduce his fellows to the sway of man : such is the wonderful courage, perseverance, and ingenuity displayed by him on these occasions.

8. Lit. "the elephant-driver having mounted."

1. Southey has some fine lines on the elephant and his habit of washing his whole body by means of his trunk :

"Trampling his path through wood and brake,
And canes which crackling fall before his way,
And tassel grass whose silvery feathers play,
O'er-topping the young trees,
On comes the elephant, to slake
His thirst, at noon, in yon pellucid springs.
Lo ! from his trunk upturned aloft he flings
The grateful shower ; and now
Plucking the broad-leaved bough
Of yonder palm, with waving motion slow
Fanning the languid air,
He waves it to and fro."—*Curse of Kehama*.

2. Williamson in his *Oriental Field Sports* says, that such is the dread of this animal felt by the elephant, that a whole herd will retreat at the sight of a single rhinoceros. This is easily accounted for by the pacific disposition of the elephant, which leads him to decline a contest even with the most insignificant foe.

3. Lit. "voice," or "cry."

hide is harder than *that* of almost all *other* being *both* fluvial and terrene, it passes the day at night it feeds on corn and grass, on land ; so annual were prolific and brought forth annually, destroy all the agriculture of Egypt.¹

• *The Camel.*

Camels have, beyond all other quadrupeds, a peculiar hump² on the back ; but the Bactrian camels of Arabia : for the former have two humps, the latter have but one. The camel goes with young and always brings forth one only at a birth. It lives fifty years.

The Ape with the Dog's head.

Animals called dog-headed, resemble deformed human bodies, while with their cries they send-forth

These animals are extremely fierce, and unbearable.⁵

Modern writers have corrected many erroneous accounts of this animal. When hooved, or cloven-footed, like oxen, it has four toes, terminating on each foot ; and instead of three large tusks in each jaw, it has four lower incisors ; two upper and two lower canines ; fourteen lower molars. A single molar will frequently weigh three

longer time than fifty years."

It utters sounds or cries resembling human groans."

For the student would do well to consult Lempriere's Bibliotheca Classica, and Beloe's Herodotus, Melpomene, p. 240, note 3. They are by Simmias of Rhodes :

Reached the distant Hyperborean state,

* * * * *

Gigant race, half-man, half-dog, live there,

Under their shoulders grow the heads they wear ;

Long and lank, and grizly tusks they bear ;

Such foreign tongues they learn and can indite,

And when they strive to speak they bark outright."

Bland & Merivale's Greek Anthology, p. 121.

The name of *κυνόκεφαλος* to a species of ape answering nearly to that of Buffon. Every thing leads us to suppose that the *Cynocephalus* of Ptolemy and Strabo were the same with the Mandril of modern writers, and Aelian, confine themselves to describing the *Cynocephalus* as a tractable ape ; but it is highly probable that the animal referred to by Ptolemy as *Lamadryas*, or Moco Ape, of which they might have heard in their travels in Ethiopia.

It has thirty-two teeth, the canine remarkably large ; the facial teeth thirty-five ; the forehead extremely depressed, and receding beneath the eyebrows, which project directly from the surface of the cranium. It utters a hoarse bark, or rather a savage and stifled grunt.—*Lesson, Zoology, vol. iv. p. 132.*

"*ali*," says Cuvier, "have an elongated muzzle truncated at the end, the tusks are pierced, giving it a very great resemblance to that of the dog. These animals are powerful and ferocious animals :—and are found mostly in

ans, has the mixed nature of a dog and a wolf; but more formidable than either, by its fierceness; and it surpasses all other animals in the strength of its teeth.¹ For it easily grinds-down every thing, even the largest bones, and whatever is-swallowed, it wonderfully digests in its stomach.

The Fox.

15. The Thracians, when they are-about to cross a frozen river, make the fox the investigator of the thickness of the ice. For the animal descending, gently places her ear close to the surface; and if, by the sound, she should perceive the current beneath flowing near, and conjecturing, that the ice is not of sufficient thickness,² but is yet thin and unsafe, she stands still, and if no one hinder her, she turns-round-and-goes-away; but if the river do not send forth this particular sound, with boldness³ she crosses over.⁴

sterized by great physical strength, a hideous appearance; combining the worst features of the ape, the dog, and the man:—brutal propensities, and the wildest and most intractable ferocity.

1. The hyæna, the animal generally supposed to be same with the *crocottas* of the ancients, is in like manner remarkable for the extraordinary strength of its teeth, in which it excels all other beasts, and for the great muscular powers of the neck and jaw. "With these powerful arms," says Cuvier, "it is enabled to crush the bones of the largest prey." A young hyæna kept some years ago in the tower of London, would tear up with ease the thick oak planks just fastened down by the carpenter with spikes three inches in length to the floor of his den. Though long considered totally untameable, this animal has lately been domesticated in Southern Africa, where it is considered as faithful and diligent as any dog.—See *Barrow's Travels in Southern Africa*. Bishop Heber mentions a gentleman in India, who had a hyæna which followed him about, and fawned like a dog upon those with whom he was acquainted.

Within these few years, however, a quadruped has been brought from South Africa, where it is common enough, partaking very much of the nature both of the dog and the hyæna. So nearly does it resemble in appearance, both the dog and the wolf, that by some naturalists it has been called *l'hyène peinte*, the painted hyæna, and by others, *le chien peint*, the painted dog, or *le loup peint*, the painted wolf. It is now generally, and more correctly called the hyæna-dog. In the form of the head it is more like the hyæna than the dog; and the strength of its jaws is surprising; in which also it resembles the former animal. In its general dimensions the hyæna-dog approaches very nearly to the wolf, but it is somewhat slighter and more elevated on its legs. It is quite wild and ferocious, and though after a long confinement, it becomes so much softened as to associate with the common dog, yet it never allows itself to be touched even by its keeper. On the whole, this animal would seem to have quite as good claims to be considered the same with the *crocottas*, as any other animal with which we are acquainted.

2. Lit. "that the ice was not through thickness *sufficient*," &c.

3. Lit. "but being emboldened by its not making this particular sound, she crosses over."

4. The hearing of the fox is well ascertained by naturalists to be acute beyond that of most quadrupeds.

The Stag.

male deer, in-preference-to-other-places, bringing near the *public* road, where carnivorous animals frequent; but the males, when they perceive themselves with fat and abundance of flesh, retire-to-some-places, saving themselves by concealment, when they depend on flight.

The Hedgehog.

of the land-urchin,¹ [or hedgehog,] about her ingenious. For in the autumn, creeping under the ground with her feet, shaking the grapes from the ground, then rolling *herself through them*, she goes on her thorns; afterwards, going into her den, to her young-ones to use, and to take from her, with each other. The cave² of these *animals* opens in two directions; one looking towards the south, and the other towards the north: when they foresee a change of air, they open the one in-the-direction-of the wind, and open

The Dog.

is, the king, being *at one time* on a march, met a dog guarding the *dead* body of a man who had been killed. On learning-on-inquiry that the animal had remained in this, the third day, without food, and had not received orders to bury the corpse, and bring-away the body itself. In a few days afterwards, there was a gen-

urchins." More modern, and better informed naturalists, have proved that the animal neither climbs trees in search of food, nor carries it off on his back, though even to this day the belief is prevalent among the agricultural people that they rob their orchards in the manner described in the text.

ing of 1805, a young gentleman of talents, and of a most amiable disposition, died by losing his way on the mountain Helvellyn. His remains were discovered three months afterwards, when they were found guarded by a faithful dog, constant attendant through the wilds of Cumberland and Westmoreland. Some very touching lines on this subject:

climbed the dark brow of the mighty Helvellyn,

set quite deserted, though lonely extended,
faithful in death, the mute favorite attended,
much lov'd remains of her master defended,
and chased the hill fox and the raven away.

long didst thou think that his silence was slumber?
When the wind waved his garment how oft didst thou start?

er passing by, he rushed at them with *great* outcry, and *vehement* rage, and barked furiously, often turning to look at Pyrrhus ; so that the men fell under suspicion, not only to him, but to all present. Wherefore, being seized forthwith and examined, some minute *circumstantial* evidence having moreover transpired, confessing the murder, they suffered-condign-punishment.²

19. Lysimachus had an Hyrcanian dog.³ This *animal* alone remained with him after his death, and when the corpse was being-burnt, running up, cast himself on the funeral pile. The same things also, it is said, *the dog* Astus did ; which Pyrrhus, not the king *of that name*, but another, a private-person reared : for, on his death, remaining near the body, and continuing-to-raise-himself-jumping-up-in-anxious-expectation⁴ around the bier of his dead master while being carried forth for burial, he finally cast himself on the pile, and was consumed with him. It is said, that an Indian dog, of-a-superior-breed, being brought to Alexander, when a stag, a boar, and a bear were let forth,⁵ lay quiet, and appeared-indifferent, but at the sight of a lion,⁶ it is said, that he immediately sprung up and prepared-himself-for-the-combat, and evidently appeared to consider him a *worthy* antagonist :—having despised all the others.⁷

The Raven.

20. The raven on becoming old, when it can no longer feed its young, gives itself as food to them : and they devour their parent. Whence *even*, it is related the proverb has its rise, which says, “ a bad egg from a bad bird.”

The Pelican.

21. It is said, that the pelicans dig up⁸ and devour the shell

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1. Lit. “ the king being seated.”
 2. The latter part of this anecdote may remind the reader of the well known story of the dog of Montargis.
 3. The Hyrcanian dog was very highly prized by the ancients. He is described as a noble animal by Pliny, *Nat. Hist.*, viii. 61, and by Cicero, *Tusc. Quæst.*, i. 46.
 4. Although so awkwardly paraphrastic, it is the only mode the Translator conceives of accurately expressing the Greek participle in an English dress.
 5. Lit. “ a stag being let forth, and a boar,” &c.
 6. Lit. “ on a lion being seen.”
 7. Giraldus Cambrensis gives a detailed account of a combat between a lion and two Irish wolf-dogs, in which, after a desperate resistance, the royal brute was completely overcome, and would have been killed, but for the interference of his keepers.—*Topographia Hibernia*.
 8. Lit. “ that the pelicans having dug up devour,” &c.

vers, and afterwards, when they have taken-in them, *that* they vomit them up, and *that*, in this at the flesh of the shell-fish, but do not touch

The Ostrich.

riches are in size of *body*, very similar to a *they have* heads, rough with thin hair, large in color. It is a long-necked animal, and has ill, verging [or tapering] to a point.³ Being soft and downy pinions,⁴ and supported on two toed [or clawed] feet, it appears at the same terrestrial and winged animal. But on account of being unable to raise itself and fly, it runs *coe*⁵ along the earth, and on being pursued by its feet it slings the stones lying in its way, against its pursuers, that they sometimes meet-ere wounds.

The Magpie.

n barber in Rome, having his shop opposite the re, which they call the Greek market, reared a wonderful *vocal powers*⁶ which imitated the wordsounds of beasts, and the tones of musical-instruments, any didactic compulsion;⁷ but habituating itself in-ambitious-desire of leaving nothing unsaid nor A certain rich man of-the-neighborhood, hap-

s describe the pelican as having a large sac or bag, composed of an d membrane, which hangs from the lower edges of the upper man- to be capacious enough to hold four gallons of water. After a this pouch is filled with fish, which the bird swallows and digests es not appear, that it ever feeds on shell-fish unless when er. The adjutant, or gigantic crane, a bird well known in India, is a leg of mutton, of five or six pounds weight, a hare, a small fox, bones from the stomach after some time, in the manner ascribed to text. It is, however, evident from the description, that the pelican ncient naturalists is the bird now called spoonbill.—See *Dom. Hab-* K. p. 197.

name, στρονδοκάμηλος.

very short, horizontally depressed, and blunt at the end.

as wings furnished with loose and flexible feathers, but still suffi- rease their speed in running. "Every one," says Cuvier, "knows ose slender stemmed plumes, the barbs of which, though furnished always always separate, contrary to what is usual with birds."— l. i.

as to be with difficulty overtaken even by the fleet courser of the e, also, it may have received its name, as if *bird-camel*. "What time

being made at this place ; the musicians gaining applause by their display, and being also exhorted *thereto*, tarried a considerable time. The magpie after this day was silent and noteless. To those, therefore, formerly admiring its vocal-powers, the silence now afforded a greater wonder : there were suspicions of magic against the other barbers : but most people conjectured, that the musicians had stunned its hearing ; and that together with its hearing, its voice also was destroyed. It was, however, none of these things ; but, as it appeared, a secret rehearsal :² for on a sudden, it once-more sent forth—not any of its usual and former imitations,—but *all* the musical notes of the trumpets, warbling them with their modulations, and running through *all* their variations.²

1. The custom of employing music, both vocal and instrumental, at funerals, was very ancient, and common to all people of eastern origin ; it was practised by the Hebrews, the Phœnicians, the Greeks, Romans, Celts, Irish, &c., &c. From several books of the Old Testament, it may be inferred, the practice was usual with the Israelites. Even at the time of our Saviour's appearance in the flesh, hired mourners were employed : for in *Matth.* ix. 23, when our Lord was about to heal the ruler's daughter, "he saw the minstrels making a great noise," &c.

Horace, in his "Art of Poetry," says,

Et qui conducti plorant in funere.

The custom is now probably peculiar to Ireland ; where during the ceremonies observed at a "wake," in any of the remote districts,—whence modern refinement has not as yet banished all the innocent pastimes and harmless customs of the people,—the classical scholar may, at this very day, witness a living picture of the ceremonies described by Homer, as having taken place over the body of Hector 2700 years ago ! The pathetic lamentation of Andromache over the lifeless body of the gallant warrior, with the responsive wailing of her sympathizing attendants, is faithfully portrayed and expressed by the eloquent "Crones, Keeners," and mourners at an Irish "wake." To any one, who, like the Translator, has witnessed a scene of this description, and who could, at the same time, enter fully into the feeling pathos of the mourners, and the awful solemnity of the occasion, it is in the highest degree thrilling, affecting, and—might he add ?—sublime : to him, however, the reminiscence of these scenes of early youth, is "like the music of Carryl, or the memory of joys that are past, pleasant and mournful to the soul."

2. Many instances of the imitative faculty of birds are recorded : one of the most extraordinary and best authenticated of which, is the following :—"Col. O'Kelly, an Irish gentleman, had a beautiful parrot, of a lively green color, with a spot of red on each shoulder. This creature possessed powers of imitation to so great a degree, that he acquired not only the airs, but the words of twenty songs, Irish and Scotch. Whenever the bird was out of humor, it was not until the Colonel's housekeeper used some coaxing, singing, and patting, that his vocal powers were better exerted. Then, if the maid began the tune of "The Banks of the Dee,"—now better known by Moore's beautiful words, "Dear Harp of My Country,"—the bird would instantly sing several verses by snatches, occasionally pausing, as if his memory had failed. On the maid assisting him, by going on where he had left off, he would resume, never repeating what she had said, but going on from her last words. The puppet shows, exhibited in the streets, were constant subjects of caricature. He could also imitate the tones and voice of various persons whom he might have heard read or speak. The Col. was one day visited by a literary gentleman, who read aloud some production on which he wished to have his opinion. On the gentleman's concluding, the Col. and he walked to the printing-office, and in half an hour afterwards, the Col. on ascending the stairs towards his parlor door, heard a person reading aloud, precisely with the tone and manner of his visitor, and on opening the door, found the parrot just concluding his recitation. While singing, his articulation was much clearer and more distinct than when he spoke. His intonation was no doubt strange, like that of an automaton imitating a human voice, but was nevertheless

The Crocodile.

codile, from being a very small, becomes a very for-as-much-as the creature *itself* lays¹ eggs, goose, while the offspring after its birth² grows sixteen cubits. Its body is wonderfully fortified for its skin is all-over scaly and remarkable here are many teeth in either jaw ; but two distinguished in size, above the rest. Not only men⁴ but also all those animals on land in the river. There is an innumerable multitude on the Nile and the adjacent lakes ; as they are very-

taught by an experienced musician, there is no doubt that his have been one of the wonders of the age."—*Nat. Hist. of Re-*

ers, however, all other birds are far inferior to the American these wonderful powers, Southey refers in some fine lines :

"That cheerful one who knoweth all

The songs of the winged choristers ;

And in one sequence of melodious sounds

Pours all their music."—*Madoc*, ii. 48.

ated and graphic description of this bird, consult *Wilson's Amer.* See also an entertaining chapter in *Domest. Habits of Birds, Lib.*

observation, founded on facts, that the notes or songs of birds are not innate. A common sparrow taken from the nest when with a linnet and goldfinch, instead of its peculiar chirps, adopted these two. Three nestling linnets were put, one under a sky-lark, a wood-lark, and the third under a tit-lark, and instead of their own species, adhered entirely to that of the instructors."—See *Barrington, Philos. Transactions*, vol. lxiil.

unbatted by many modern writers. Capt. Brown, in his edition of says, that the notes of birds are innate, *not* artificial. Many broods of birds were brought up by him, who invariably sang their native notes at maturity ; and this without the possibility of their hearing others. Nay, on the contrary, they were reared in the same room and never acquired any of its notes ; but had their peculiar notes, mistaken.—*White's Selborne, Let. xxxv.*

ture laying eggs," &c.

which is produced growing," &c. Here it may not be unacceptable to remark the superiority of *Herodotus* over *Diodorus* and perspicuity of style. The above cited paragraph is from the description of the former :—*πάντων δὲ τῶν ἡμεῖς ἴδμεν ζῴων μέγιστον γίνεται. τὰ μὲν γὰρ ὡς χηρῶν οὐ πολλὰ μέζονα τίττει, λόγον τοῦ ὡσὶ γίνεται· αὐξανόμενος δὲ γίνεται καὶ ἐς ἑπτακαίδεκα πρῶτον.* And yet *Diodorus* wrote his *Historical Library* 500 years later *History* :—but it is only another proof that the most highly polished is not always the most prolific in excellent writers.

object, it may be pardoned the Translator, to invite the attention of the inadequacy of many among our ablest scholars to do ample justice to the of the ancient classics in their translations, howsoever free and ; see *Littlebury & Beloe*, not only on the above, but throughout the

tail are covered with six rows of very stout, large, square, and scales or plates, relieved by a ridge along their middle, with a deeply furrowed tail, which is double at the base. The plates on the belly are

personal observation of Denou, this assertion would appear to be of authority. He tells us that, "although bathing daily in the Nile, and daring intrepidity of the French soldiers in setting the monster at

capture of this animal is useless ; its flesh not being edible. Nature has, however, provided a great remedy against such a multitude *so constantly* springing-up against mankind : for the animal called the ichneumon² which is *about the size and shape* of a little dog,³ goes about, breaking the eggs of the crocodile ; as the animal usually lays⁴ them near a river.—25. The crocodile has eyes *like those* of swine,⁵ teeth and grinders large in proportion to the size of the body ; and it alone of all animals, nature-has-not-provided-with a tongue ;⁶ neither does it move the lower jaw, but applies the upper jaw to the lower ;⁷ it has strong claws and a scaly skin, impenetrable on the back : in the water it is blind,⁸ but very sharp-sighted in the open-air.⁹

The Ephemeron.

26. About the river Hypanis, which is near the Thracian Bosphorus, is produced a *small* living creature, winged and four-footed. It lives and flies from morning until evening ; but as the sun descends, it pines away, and dies, when *that luminary* sets ; having lived one day, whence it is called ephemeron.¹⁰

1. "*Egyptus portenta colat ? crocodilon adorat,*" says Juvenal. For an excellent article on the origin and motives of animal worship among the Egyptians, the student, and indeed, the teacher, should consult Anthon's Classical Dictionary, last edit., Art. *Egyptus*.

2. The ichneumon is larger than a cat, and shaped like a marten, the fur composed of hairs tinged with brown and fawn color. The paws and muzzle are black, and the tail terminates in a diverging tuft. It still abounds in the northern part of Egypt, between the Mediterranean and Siout, but is rare in Upper Egypt. It preys on rats, reptiles, and the eggs both of birds and crocodiles.

3. Lit. "being similar to a little dog."

4. Lit. "the animal laying."

5. The eyes are very small in proportion to its size, and have three lids.

6. The tongue is fleshy, flat, and adhering to the edges of the mouth ; a circumstance which induced the ancients to think crocodiles had none.

7. This is a mistake. "The lower jaw being continued behind the skull, the upper one appears to be moveable, and has been so described by the ancients ; it only moves, however, in the entire head."—*Cuvier's Animal Kingdom*, ii. 13.

8. This appears to be incorrect. Crocodiles, it was long thought, could not swallow under water, but were accustomed to drown their prey, and submerge it in some crevice of a rock, where they allowed it to putrify before they ate it. This opinion may have given rise to the erroneous assertion of Herodotus in the text.

9. On the name of this animal, Cuvier observes :—"Κροκόδειλος, which dreads the shore, an appellation bestowed by the Greeks on the common lizard of their country ; and which in their travels through Egypt, they applied to the crocodile, from the resemblance between them.—(*Herod. lib. 2.*) ' By Merren, the name has been changed to *champses*, the Egyptian name, according to Herodotus."—*Règne Animale*, ii.

10. "Kirby & Spence in their Entomology, have described a beautiful scene exhibited by midges accompanied by ephemera, which swarmed in infinite myriads and appeared in the sunbeams as numerous and more lucid than the drops of rain, and as if the heavens were showering down brilliant gems. At another time, from some cause in the atmosphere, the insects at a distance looked much larger than they

Bees. Geese.

bits of the Cretan bees and those of the cranes worthy of admiration. The former, when about sandy cape, ballast themselves with little pebbles, not be carried beyond it. The cranes, dreading when they are-crossing Mount Taurus, take a pretence into their mouths, stopping-up, as it were, and their talkative and babbling propensity, in order that they may escape the notice of their foes ; thus passing over

Of some Marine Animals.

power of the torpedo benumbs not only those touching it, but even through the net, imparts torpidity to the hands of those taking hold of it. Some remark making a *still more* correct experiment of it, they throw it out of the water alive, pouring water on its head, they felt the torpidity running up to the head, and on the touch, on account, as it were, of the water being cold and assuming the property of the fish.²

moral dancers alternately rising and falling in the full sunbeam, transparent and glorious that they scarcely resembled any thing but the minded the observer of angels and glorified spirits, drinking life and grace of the divine favor."—*Nat. Hist. of Insects*, ii. 231.

of the poet Thompson, arising from the same subject viewed in a more melancholy.

thick in yon stream of light, a thousand ways upward and downward, thwarting and convolved, the quivering nations sport ; till tempest-wing'd fierce winter sweeps them from the face of day. Even so luxurious men unheeding pass in idle summer's life in fortune's shine—season's glitter ! Thus they flutter on, from toy to toy, from vanity to vice, till blown away by death, oblivion comes behind, and strikes them from the book of life.—*Seasons*.

erful stories are, of course, incorrect. Similar accounts have been told of various animals. A French writer, M. de Buffon, says "the ostrich swallows stones and metallic substances, with the view of strengthening its body for running, as bees and storks have been fabulously supposed to do for a similar purpose. * * * The Indians on the bank of the Amazon, that previously to an alligator going in search of prey, it always swallows a stone that it may acquire additional weight to aid it in diving and holding its breath under water."—*Faculties of Birds, Lib. of Ent. Knowl.*, p. 133.

ing the indiscriminate censure passed upon the credulity of ancient writers, many of the stories current among them, however absurd or incredible, are yet founded on at least some foundation in truth. It is not too much to say that the story of the bees must have arisen from some one of the ancient writers who observed the building operations of a species called the mason-bee. This insect after selecting the sort of clay best adapted for its purpose, rolls it up into pellets about the size of a small shot, which it carries off to a hole in the ground, protected with great art, and has externally the appearance of a small round ball.

until some of the little fishes easy-to-capture by them, fall into the *extended shells*, then biting the flesh of the pinna, it slips in; but the pinna immediately closes the shell, and in common they devour the prey *thus* taken within the enclosure.¹

The Pilot-Fish and the Whale.

30. The fish called pilot is always in company with one of the large whales and swims-before it, pointing out the way, in order that it may not be cast upon shallows, nor plunge on a shoal, nor into a strait difficult to pass. For the whale follows it, as a ship does the *direction* of the rudder;² being guided with-much-docility, and whatever of other things it catches within its maw, whether living creature, or boat or stone, is forthwith destroyed and perishes, being wholly engulfed;³ but knowing the pilot-fish the whale takes it into its mouth as a *ship takes* in her anchor. It [the pilot-fish] sleeps within and the whale remains stationary and rides at anchor while the guide is at rest; on the *guide's* advancing again, it follows-in-the train, leaving it neither day nor night: otherwise, it wanders and goes astray; and even many *whales* are utterly lost being carried into land like *ships* without-a pilot.⁴

like a honey-comb, subdivided by horizontal diaphragms (partitions,) into small cells, filled with a sort of mucus, and traversed by numerous nerves. In this apparatus resides the electric or galvanic power, for which the torpedo is so celebrated; violent shocks are experienced on touching it, and the same power is probably employed to bewilder its prey."—*Animal Kingdom*, ii. 292.

1. There is no truth in this story, although it has been repeated by every naturalist from Pliny to Hasselquist, who retails it with the greatest gravity in his "Letters from Aleppo." For a more satisfactory description of this wonderful instance of testaceous friendship, see *Wardlaw & Walsh's Hist. of Dublin*, ii. *Append.* 14, cl. The truth is, that the pinoteras, a very small animal of the crab kind, is accustomed to enter the shell of the pinna for shelter and protection, as it is found there generally about November, or while its crust remains soft and liable to injury. The pinna, now called wing-shell, or fin-shell, on account of its shell resembling in shape a wing or a fin, does not devour the little fishes, (*ἰχθυόδια*), its food consisting only of the sea water and the minute animalculæ found therein. In this case, also, we may observe what a marvellous superstructure the fertile imagination of early naturalists could erect upon a single fact.

2. Diodorus says, that many ships had two rudders: one in the stern, and another in the prow. See also, a note under this head, p. 79, *Greek Reader*, 9th New York [or any subsequent,] edition.

3. "When the whale feeds," says Scoresby, "it swims with considerable velocity below the surface of the sea, with its jaws widely extended. A stream of water, consequently, enters its capacious mouth, and along with it, large quantities of water insects; the water escapes again at the sides, but the food is entangled and sifted, as it were, by the whalebone, which, from its compact arrangement, and the thick internal covering of hair, does not allow a particle the size of the smallest grain to escape."—*Arctic Regions*, i. 469.

From the sentence in the text, Plutarch seems to have had some knowledge of this singular mode of feeding.

4. The fish now known as the pilot-fish, is rarely, if ever, found in company with

The Tortoise.

of the tortoise concerning the incubation and of her young is wonderful. For, going out of days her eggs near the sea, but not being able nor to remain for any length of time on land, she eggs in the sand, and strews over them the smoothest part of *the sandy* beach: but after she and concealed them securely, some say that and marks the place with her feet; rendering to herself: others say, that the female being by the male, *the latter* leaves his own marks as. This however is more wonderful still:— and-for the fortieth day [for in so many *days*, are ed and burst open] they issue from *the sea*, and ng her own treasure, as joyfully and eagerly man opens his hoard of gold.¹

The Magnet. Nitre.

one, which Euripides has called the magnet, but lstone, attracts not only iron rings themselves, ts the power to rings, so as to enable *them*² to ame thing which the stone does—to draw other fore oftentimes a very long row of iron rings is from another: but the power is communicated from this stone.—33. In the lake Ascania, the mpregnated-with-nitre, that garments require no r; but if a person should leave them too long in y fall to pieces.

VIII. MYTHOLOGY.

Mythological Notices.

is made-of-brass on the outside. To a person the top, and going on the back,³ the light ap- brilliant, and the sun purer, the stars brighter,

s so called from the fact, that it follows vessels to seize upon what- m them; and as the shark is observed to have a similar habit, it has e former acts as a guide or pilot to the latter. It is a sort of diminu- is not above a foot in length.

same facts are recorded of the female crocodile, particularly with re- erful punctuality in uncovering its eggs at the proper time, to be able to do," &c.—which would not be English.

translates this passage rather oddly: "The outside is brass—as soon there raise your head up and peep about you or lay [lie] along your

sengers of Jove. Next in order, is the workshop of Vulcan, filled with every species of art : farther on, are the mansions of the gods, and the palace of Jove. These, Vulcan has built-and-embellished² in a most beautiful manner. But the Gods hold-their-banquet, sitting near Jove ; drinking nectar and eating ambrosia. Formerly, indeed, men also feasted, and drank with them ; *such as* Ixion and Tantalus : but after they became insolently-overbearing, and talkative, they were then, and still are, punished, and heaven is become inaccessible, and forbidden to the race of mortals.

2. The Gods neither eat food, nor drink wine, but they are served-with ambrosia, and are inebriated-with nectar : but they are especially delighted, inhaling³ the smoke from the sacrifices ascending together-with the savoury-odor of the fat,⁴ and the blood of victims, which those who-offer-sacrifices,⁵ pour around the altars. 3. Men offer different sacrifices, some one sacrifice, and some another, to the Gods : the husbandman *offers* an ox ; the shepherd, a lamb ; and the goat-herd, a goat : some *even* will offer frankincense or a sacrificial-cake : but the poor man propitiates the god *by* only kissing his right hand.

4. Artificers represent Jove, bearded and holding a sceptre ; Neptune with-dark-hair ; Minerva, a beautiful virgin, keen-eyed,⁶ armed with an ægis, wearing a helmet, and holding a spear ; Juno as white-armed, beautiful-eyed, gracefully-robed, majestic,⁷ seated on a golden throne ; Apollo, as a young man, naked in a short cloak, armed with a bow, having his legs extended, as if running. Each of the Gods practices some art, useful either to Gods or to men. Apollo gives-out-oracles ; Æsculapius performs-cures ; Mercury teaches to contend-in-the-palæstra ; Diana practises-midwifery ; Castor and Pollux

1. Lit. "to a person entering."

2. Lit. "Vulcan having built and embellished them in a beautiful manner."

3. Lit. "feeding on."

4. The student will recall to mind the line of Homer :

Κρίσση δ'οὐρανὸν ἵκεν ἑλίσσομένη περὶ καπνῶ.

Thus translated by Pope :—

The sable fumes in curling spires arise
And waft the grateful odors to the skies.

And by Sotheby :

"While in dark volumes, seen aloft to rise,
Clouds rich with floating fragrance fill'd the skies."

5. Lit. "those sacrificing."

6. Or, "azure-eyed."

7. Or, "queenly."

overtaken-in-a-storm at sea : other gods exercise-callings-in-this-way.

1, that the children of Jove were—*first, these* z. Venus and the Graces, and next-to these Artemis her assistant, and those goddesses called Eunomia and Dikè and also Eirenè ; *secondly these* an, Mars and Apollo, and besides these Mercury. These, mythologists-relate, that Jove assigned the honors of the arts invented and perfected by him to render their memory eternal among all men, *they say*, were allotted the maturity of virtuous periods they ought to marry, and that care, day, is taken at marriages, concerning sacrifices which men offer to this goddess. To the Graces were assigned the comeliness of the countenance—show-an-example of beneficence, and again, to them with suitable rewards, those-doing-good.

Mythologists say, that Ilithyia obtained the care of those who attend the attendance of women in violent-labor, while : on which account, also, *they say*, that women on such occasions, call particularly on that goddess. That Artemis invented the care of very young children, the food suitable for the nature of infants ; from her also, *they say*, that she was called the Nurse. The Hours, *they say*, were assigned, both an emblem to her name, and the disposition of life, for the benefit of man ; for that nothing could better render life more than Eunomia and Dikè and Eirenè.

Minerva they assign the office of instructing mankind in the melioration and cultivation of olives, and the mode of using this fruit ; and in addition to these, *they assign* to her the fabrication of garments, and the architectural art, and the introduction¹ of many of these in other departments of knowledge among men ; and also to invent the machines, and the music produced by them ; and finally, the ingenious works, from which, *they say*, she was called Pallas.

The Muses, *mythologists say*, were assigned by their invention of letters, and that arrangement of words, which is called poetical. Vulcan, *they say*, was the inventor of the manufacture in iron, and in brass, and in gold and silver, and many of other metals as have their elaboration in the fire. *Mythologists* also relate, that Mars first prepared complete

of the music to him, and that he introduced the healing art, which sprung from his skill in prophecy; through which, it formerly happened that the sick obtained a cure; and *they say*, that he, also, was the inventor of the bow, and taught the neighboring people every thing relative to archery. *They say*, that Æsculapius was the son of² Apollo and the nymph Coronis; and that having learned from his father many of *those* things, relative to the healing art, he invented surgery, and the preparation of medicines, and the virtues of roots and *simples*; and at last, advanced the art to so high a degree, as to be honored as its founder and inventor.

10. To Mercury, they assign the negotiations, and truces, and treaties, which *are* made in wars. *They say*, that he first invented weights and measures, and the profits from merchandize, and to stealthily appropriate the property of others. *They say*, that he was, also, the introducer of the palæstra, and that he constructed the lyre, from the *shell* of a tortoise. *Mythologists relate*, that Bacchus was the discoverer of the grape, and of its cultivation, and also the making of wine, and the storing-up of many of the fruits of the harvest.

11. The Muses are said to be the daughters of Jove and Mnemosynè. Hesiod expresses their names in-the-following-manner:

Clio, Euterpe, Thalia, Melpomenè,
Terpsichorè, Erato, Polyhymnia, Urania,
And Calliope, who is the most distinguished of them all.³

1. "Celestials, let the bow to me belong,
To me the sev'n-string'd lyre of light and song—
Be 't mine the choir of harmony to love,
And show to men the wise designs of Jove."

Conwell's "Hymns of Homer Translated."

2. Lit. "was born of."

3. Their names are also given, and their attributes fully expressed, in an epigram by Callimachus, which has been thus translated:

- "CALLIOPE the deeds of heroes sings;
Great CLIO sweeps to history the strings;
EUTERPE toaches mimes their-silent show;
MELPOMENE presides o'er scenes of woe;
TERPSICHORE the flute's soft power displays;
And ERATO gives hymns the gods to praise;
POL'YMNIA's skill inspires melodious strains;
URANIA, wise, the starry course explains;
And gay THALIA's glass points out where folly reigns." }

"A modern poet, Mr. Aaron Hill," says Francklin in his *Translation of Lucian*, ii. 303, "has improved on the thought of Herodotus in giving the names of the nine muses to his books, by christening, not his books, but his daughters, by poetical names, Miss Clio, Miss Melp'y, Miss Terps-y, Miss Urania," &c. In this particular, at least, the eccentric son of song has been totally eclipsed by the Rev. Isaac Rossini Goward—the inimitable Calligrapher of New York—who has named each of his daughters, not only after one, but after two or three, of the "Sacred Nine!"

erous crowd, whom the wise-men—imitating Hesiod—call the common people,¹ believe, that certain very deep place under the earth, both large and gloomy and sunless. *They believe* that the *ve*, called Pluto,² reigns over this hideous-caverns *whole* region is encircled with rivers, large and by their very names; for they are called Coccyphlegethons,³ and other such.⁴ But what is the the Acherusian lake is situated in front, first repose reaching it, *and* which it is not possible to e-cross, without the *appointed* ferryman. At the e and gate, *which* is of adamant, is Æacus, the e king *himself*, and who has charge of the watch, is the three-headed dog. An extensive meadow, destructive of memory, await all those crossing n-this-account, therefore, it has been named Leland Proserpina exercise-sovereign-authority, and and Fears, and Mercury, are their attendants. eated two judges,—Minos and Rhadamanthus: and sons of Jove.⁵ The good and just men they Elysian plain to lead a happy life; but the wicked, er to the Furies, they send to a place of punish-

rus, the sentinel of Hades, has three heads⁷ of a of a dragon, and along his back, heads of vari- serpents.—14. Tartarus is a gloomy place in g as far from the earth, as the earth is from heaven.

ignorant."

"So called," as Lucian archly says, "because he is rich in dead upon the similarity between the name of the god and the word

description of these "sunless streams," is found in Milton:

"The four infernal rivers that disgorge
Into the burning lake their baleful streams;
Abhorred Styx, the flood of deadly hate;
Sad Acheron of sorrow, black and deep;
Cocytus named of lamentation loud
Heard on the rueful stream; fierce Phlegethon
Whose waves of torrent fire inflame with rage.
Far off from these, a slow and silent stream,
Lethe, the river of oblivion rolls."—*Paradise Lost*, B. II.

construction, Buttmann's clear and comprehensive remarks, under grammar.

mythologists, a different arrangement of the three judges has been ch of the three divisions on the other side of the Styx was a judge; us, Rhadamanthus for 'Tartarus, and Æacus for Elysium.'—*Tindal's*

e description of Hades,—*Æneid*, vi. 273; beginning with

Vestibulum ante ipsum, &c.

book of the reader. (Be the student acquainted with French. De

1. Latona, the daughter of Cœus, was driven over the whole earth by Juno, until coming to Delos, she first brings forth Artemis, by whom being assisted-in-her-labor, she afterwards brought forth Apollo.¹ Artemis then having assiduously-practised all exercises connected with the chase, remained a virgin.² But Apollo having learned the prophetic art from Pan,³ came to Delphos, where Themis then gave ora-

1. This event has formed the subject of one of the best among the Greek Scolia, which has been thus translated :

“ Latona once on Delos’ isle,
Gave to the world, a matchless pair ;
Apollo who makes nature smile,
Whose shoulders glow with golden hair,

And Dian’, goddess of the chase,
Whose shafts unerring ever fly,
Sole sovereign of the female race,
Nocturnal empress of the sky.”—*Cyclop. Art. Scolia*.

2. Many of Diana’s attributes are mentioned in the following lines :

“ O goddess, hunter of the woodland green,
To whom both heaven, and earth, and seas are seen ;
Queen of the nether skies, where half the year,
Thy silver beams descend and light the gloomy sphere ;
Thou goddess, by thy triple shape art scen,
In heav’n, earth, hell, and ev’rywhere, a queen.”

Chaucer’s Knight’s Tale, by Dryden.

3. Pan was not only remarkable as a prophet, but as a musician. Many poets have alluded to this, but none more beautifully than Shelley : whose “Hymn of Pan” the Translator gives rather on account of its intrinsic merits than of any reference it has to the text. It will be read with pleasure by every classical scholar :

From the forests and highlands
We come, we come :
From the river-girt islands
Where loud waves are dumb,
Listening to my sweet pipings.
The wind in the trees and the rushes,
The bees on the bells of thyme,
The birds on the myrtle bushes,
And the cicale above in the lime,
And the lizards below in the grass,
Were silent as ever old Tmolus was,
Listening to my sweet pipings.

Liquid Penëus was flowing,
And all dark Tempe lay
In Pelion’s shadow, outgrowing
The light of the dying day,
SPEEDED BY MY SWEET PIPINGS.
The Sileni and Sylvans and Fauns,
And the Nymphs of the woods and waves,
To the edge of the moist river lawns,
And the brink of the dewy caves,
And all that ever attend and follow,
Were silent with love, as you now, Apollo,
With envy of my sweet pipings.

I sang of the dancing stars,
I sang of the dædal Earth,

When the serpent Python, that guarded the oracle, refused to let any one approach the chasm,¹ killing him,² he was the son-of the oracle.

He served-for-hire with Admetus, king of Pheræ, in which he asked-as-a-request from the Fates, that when he should be about to die, he might be released from his service, if any one would willingly undertake to die in his stead. When the day of his death arrived, and neither his father nor brother being willing to die in his place, Alcestis, his wife, voluntarily died in his stead. And Proserpina sent her ministers to say, *it was* Hercules ; after maintaining-a-combat with Thanatos, [Death.]³

And Neptune wishing to test the insolence of those who assimilated themselves to men, undertook, for a reward, to build-up Pergamus ; but he withheld the oracle from them, after having built it.⁴ On which account, a great pestilence, and Neptune a whale, which used-to be seen in the adjacent plain. But the oracles having said that there would be a cessation of the calamities, if the king would expose Hesione, his daughter, as a prey to the sea-monster ; he exposed her, having fastened her to the rocks adjacent to the sea. Hercules, beholding her thus exposed, undertook to rescue her, if he should get those mares which he had won, which Jove had given him as a compensation for the loss of Ganymede ;—on Laomedon's promising to give him the reward, *Hercules* killing the whale, delivered Hesione. Laomedon being unwilling to give the reward, Hercules killed him and took the city.

And of Heaven,—and the Giant wars,—

And Love, and Death and Birth,—

And then I changed my pipings,—

Singing how down the vale of Menalus, &c., &c.

These were the prophetic vapor, and over which the tripod was placed. On the tripod the priestess sat, when, receiving the inspiration, she pronounced the oracle.

Some very fine lines on the statue of the Apollo Belvidere, and reference to the serpent Python :

Go, view the God of the unerring bow,

The Lord of Life and Poesy and Light—

The sun in human limbs arrayed, and brow

All radiant from his triumph in the fight ;

The shaft has just been shot—the arrow bright

With an immortal's vengeance ; in his eye

And nostril beautiful disdain, and might

And majesty, flash their full lightnings by,

Developing in that one glance the Deity.”—*Chil. ar.*, iv. 161.

er, and probably a more correct historical account of this transaction, is given in an improved edition of *Lempriere*, published by Dean, N.Y., or Anthon's edition, art. *Alcestis*.

Alcestis refused the reward, but threatened to cut off their ears, and to tie

he was exceedingly beloved by the gods ; but, eventually, not enduring his good-fortune, partaking both of the common table, and of every liberty of speech, he revealed unto men the secrets of the gods. For this cause, he was punished even while living, and after his death, he was thought deserving of eternal punishment:—being thrown into the *abode* of the impious. Pelops was his son, and Niobe his daughter. She brought forth seven sons, and as many daughters: distinguished for *their* beauty-and-comeliness. Being greatly puffed up, on account of the number of her children, she oftentimes boasted, and proclaimed herself more fortunate-in-children¹ than Latona. Latona, being thereupon highly-offended, gave-orders to Apollo to shoot the sons of Niobe, and to Diana, to shoot her daughters. In obedience to² their mother, and at the same moment, they shot³ the children of Niobe : and *thus* it happened, that she was, at one and the same time, happy-in-her-beautiful-children, and childless.—5. Niobe leaving Thebes, came to her father Tantalus, to Sipylus, a city of Asia, and thereon, praying to Jupiter, he transformed her into a stone, and she pours forth tears, *both* by night and by day.⁴

6. Acteon, the son of Autonoe and Aristaus, being reared by Chiron, was brought up a hunter, and was afterwards devoured on Citheron, by his own dogs. And he perished in this way, because he had seen Diana bathing. And they say, that the goddess, on-the-spot,⁵ changed his shape into that of a stag, and infused a madness into the fifty dogs *which* usually followed him, and by which he was, through their ignorance of him, *torn to pieces*, and devoured.⁶ Acteon being *thus* destroyed, the dogs searching for their master, sent-forth-dreadful-howlings, and in pursuing their search, came to the cave

1. Lit. "more prolific-in-beautiful-offspring," &c.

2. Lit. "they having obeyed," &c.

3. Lit. "they having shot," &c.

4. This legend has been versified by Pope :

"Herself a rock, (for such was Heaven's high will,) Through deserts wild, now pours a weeping rill, Where round the bed whence Acheloüs springs, The wat'ry fairies dance in mazy rings ; There high on Sipylus's shaggy brow She stands her own sad monument of woe ; The rock forever lasts, the tears forever flow."—*Homer's Il.*, 24, 602.

5. Lit. "immediately," or "instantly."

6. History furnishes a sad, because too true, parallel to this story of Acteon, in the deplorable death of Don Philip, son of the duke of Parma, younger son of Philip V. of Spain, who was devoured by his own dogs, while hunting in the woods near Colorno, in Italy, in 1765.—*Wrazall's Memoirs of the Court of Berlin*.

prepared an image of Acteon, that straightway
 grief.

As was the son of Apollo and the *nymph* Coro-
 her having died, while he was yet an infant,¹
 him to Chiron, the Centaur, by whom, after
 and-brought-up, he was taught the *art* medical,
 And becoming a physician, and practising the
 zeal, he not only prevented some from dying,
 and the dead. But Jupiter being alarmed, lest
 their cure from him, might aid each other,—
 h-a-thunderbolt ; and on account of this, Apollo
 kills the Cyclops, who had forged the thunder
 Jupiter was about to hurl him into Tartarus, but
 of Latona, he ordered him to serve *some* mortal for

Therefore, going to Phæræ to Admetus, son of
 becoming-his-servant, he tended his flocks, and
 female kine to bring forth twins.²

II. BACCHUS.

As, the son of Dryas, while ruling over the Edo-
 nell near the river Strymon, expelled Bacchus,
 the Bacchanals, *on his* coming into Thrace.
 for refuge to the sea, to Thetis, the daughter of
 the Bacchanals were made prisoners and *also*
 satyrs that *had* followed him. *In a short time*
 Bacchanals were suddenly set-free and Bacchus
 ness into Lycurgus. He thus becoming frantic,
 on Dryas with a hatchet, killed him ; imagining
 cutting a vine shoot, and *afterwards* mutilating
 me to-his-senses. The earth remaining sterile,
 elared, it should-again-become-prolific, if Lycur-
 to-death. The Edoni hearing this, conducting
 Pangæus, bound him : and there agreeably to the

brought while yet an infant," &c.

et has given an explanation of the worship of Apollo, which, if not
 is, at least, very poetical :—

In that fair clime, the lonely herdsman, stretch'd
 on the soft grass, through half a summer's day,
 With music lulled his indolent repose :

And in some fit of weariness, if he,

When his own breath was silent, chanced to hear
 A distant strain, far sweeter than the sounds

Which his poor skill could make, his fancy fetched
 Even from the blazing chariot of the Sun,

A beardless youth who touched a golden lyre,
 And fill'd the illum'd groves with ravishment."

pillars, he soon after came to Thebes, and compelled the women after leaving their houses, to celebrate the orgies on mount Citheron. But Pentheus, the son of Echion, having succeeded Cadmus in the kingdom—attempted to prevent these things from being done, and coming to Citheron, as a spy on the Bacchanals, he was torn limb from limb, in a fit of madness by his mother Agave: for she imagined he was a wild beast.

3. Wishing at one time, to be conveyed from Icaria to Naxos, he hired a piratical galley of Tyrrhenians; they having taken him on board, sailed beyond Naxos, and were making all-haste to sell him in Asia. But he turned the mast and oars into serpents, and filled the vessel with ivy and the sound of flutes; whereupon the mariners becoming frantic, jumped into the sea, and were changed into Dolphins.

4. Icarius kindly entertained Bacchus on his coming into Attica, and received from him a shoot of the vine. And having learned every thing relative to the-making-of-wine, and wishing to confer the favors of the god on mortals, he goes to some shepherds who tasting the liquid, and through pleasure drinking it up too greedily without water, supposing that they were poisoned, killed him: but on the following day, coming to themselves they buried him. To Erigone his daughter looking for her father, a faithful dog called Mæra² [that used to follow Icarius,] discovered the dead body: and she through-grief for her father, hanged herself.

III. MERCURY.

1. Mercury, the son of Maia and Jupiter, while yet in his swaddling-clothes, getting out, goes to Pieria, and steals away the oxen which Apollo was-tending.³ But in order that he might not be detected by their tracks, he put sandals on their feet,⁴ and bringing them to Pylos, he hid them in a cave.

1. Lit. "fled," or "made their escape into."

2. Afterwards changed into one of the constellations.

3. This account of Mercury—his exploits, attributes, &c., would seem to be merely copied, with some slight variations, from the Homeric hymn to Mercury:

Ἑρμῆν ἔμνει, Μοῦσα, Διὸς καὶ Μαιαδὸς νόον, κ. τ. λ.

4. The hymn speaks only of Mercury's sandals:—

σάνδαλα δ' αὐτίκ' ἔριψεν ἐπὶ ψαμάθοις ἀλίησιν
ἄφραστ' ἢ δ' ἀνόητα διέπλεκε θανυματὰ ἔργα, κ. τ. λ.—l. 80.

The whole passage is thus translated in Shelley's admirable version:—

ly after he goes off to Cyllene, and finds a
near a cave. Having eviscerated it, and ex-
across the cavity, he invented the lyre and
ollo seeking his oxen, comes to Pylos, and
s of the inhabitants. They told him, they had
riving some oxen, but could not say whither
rwards driven, on account of their not being
r their tracks. Knowing, *however*, by his pro-
o-the-thief-was, he goes to Maia to Cyllene,
e-theft-upon Mercury: she pointed him out in
clothes: but Apollo carrying the child before
his oxen.² And on Jupiter's ordering him to

drove them wandering o'er the sandy way,
But being ever mindful of his craft,
backward and forward drove he them astray,
So that the tracks which seemed before, were aft;
sandals then he threw to th' ocean spray,
And for each foot he wrought a kind of raft
tamarisk, and tamarisk-like sprigs,
and bound them in a lump with withy twigs.

and on his feet he tied those sandals light,
The trail of whose wide leaves might not betray
s track. * * * * *

at an old man perceived the infant pass
own green Onchestus, heaped like beds with grass.

the old man stood dressing his sunny vine:
"Halloo! old fellow with the crooked shoulder!
you grub those stumps! before they will bear wine
Methinks even you must grow a little older:
attend, I pray, to this advice of mine,
As you would 'scape what might appal a bolder,
seeing, see not—and hearing, hear not,—and—
you have understanding—understand."

he invents the lyre, v. 24—51, before stealing the oxen, v. 74.
described with great humor by the author of the hymn. Apollo
es and entreats the infant thief:

"Little cradled rogue, declare
Of my illustrious heifers, where they are.

Speak quickly! or a quarrel between us
Must rise, and the event will be that I
Shall haul you into dismal Tartarus,
In fiery gloom to dwell eternally."

reat, Mercury, who had hidden himself in the "ambrosial swad-
ere he lay, "gather'd in a heap—hands, feet, and head,"—replies
and concludes by solemnly protesting his entire innocence:

"I swear a great oath by my father's head,
That I stole not your cows, and that I know
Of no one else who might, or could, or did.—
Whatever things cows are I do not know,
For I have only heard the name." This said,
He wink'd as fast as could be, and his brow
Was wrinkl'd, and a whistle loud gave he,
Like one who hears some strange absurdity.
er, is inexorable, and taking him up in his arms carries him before

it. *While* Mercury was tending them, having joined some-reeds together, he formed a pipe, and played on it. Apollo wishing to get this also, gave him a golden wand² which he had *while* tending cattle, and taught him prophecy. Jupiter afterwards appoints him his own herald, and that of the Infernal gods.

IV. MINERVA.

1. Cecrops, an aboriginal, having the body of a man and a dragon joined-together, was the first king of Attica, and called

1. He begins his defence very artfully, with an ecomium on his own well known veracity :—

“ Great Father, you know clearly beforehand,
That all which I shall say to you is sooth ;
I am a most veracious person and
Totally unacquainted with untruth, &c.”

and ends it as usual, with an oath :

“ I swear by these most gloriously-wrought portals—
(It is, you will allow, an oath of might.)
Through which the multitude of the immortals
Pass and repass forever, day and night,
Devising schemes for the affairs of mortals—
That I am guiltless ; and I will requite,
Although mine enemy be great and strong,
His cruel threat,—do thou defend the young !”

So speaking, the Cyllenian Argiphont
Wink'd as if now his adversary was fitted :
And Jupiter, according to his wont,
Laugh'd heartily to hear the subtle-witted
Infant give such a plausible account,
And every word a lie.”

2. In the hymn, Apollo makes Mercury swear by the Styx that he would not steal his “ lyre or crooked bow.” Mercury swears, and Apollo tells him :—

“ So I will give thee as a good will token,
The beautiful wand of health and happiness ;
A perfect three-leaved rod of gold unbroken,
Whose magic will thy footsteps ever bless ;
And whatsoever by Jove's voice be spoken
Of earthly or divine from its recess
It, like a loving soul, to thee will speak.”

This was the caduceus, the rod referred to in the text. No student of taste should fail to read this unequalled hymn.

“ The hymn to Mercury”—says one of the most pleasing writers and elegant scholars of the day, “ is one of the most diverting poems in the Greek literature. It is pre-eminently humorous in the best sense of the word, and, therefore, essentially different from the wit and comic license of Aristophanes. * * * * That it should be honorable to a deity to be celebrated for such thieving and such ineffable lying as Mercury here plays off against the sagacious and truth-loving Apollo, is a very curious characteristic of the popular religion of the Greeks ; and indeed the matter is so managed by the poet that most readers get more fond of the little born rogue than of any other of the dwellers on Olympus. In this hymn, Hermes is gifted with the character of a perfect Spanish Picaro, a sort of Lazarillo de Tormes amongst the Gods, stealing their goods, playing them tricks, and telling such enormous, such immortal lies, to screen himself from detection, that certainly no human thief could ever have the vanity to think of rivalling them on earth.”—*Coleridge's Study of the Greek Classic Poets*, p. 199—200.

retrofore called Attica,¹ Cecropia, after himself. When it is said, it seemed fit to the gods to choose that they might receive honors, each *those* pecu-

Therefore Neptune came first into Attica and his trident, caused a *little* sea² to appear in the Acropolis, and which they now call the Erechthium, came Minerva, and caused the olive to which is now shown in the Pandrosium.³ A contest between them about the place, Jupiter in-order-matter between Minerva and Neptune, appointed the gods as arbitrators. They having sat in judgment, the country was determined to be the property of Cecrops having testified, that *she* first caused the spring up *there*. Minerva, therefore called the *chief* after herself.⁴ But Neptune provoked to anger, Thriasian plain, and laid Attica under-water.

As among the Thebans, a prophet named Tireres of Eueres and the nymph Chariclo, and who Of his privation of sight and prophetic power, are related. For some say, that he was struck blind, because he divulged unto men, things which [they] wished to keep-secret: but others assert, that he was of-his-sight by Minerva, because he had seen her at a bath. But Chariclo imploring the goddess, who was-much-esteemed by Minerva—to restore his eyes, the goddess being unable to do this, having his hearing, enabled him to understand the lan-

over the hymn in the original, the student should peruse Shelley's version,—one of the best translations ever made from the Greek into any English verse. "shore," on account of the great extent of sea coast—Attica being

spring or well of salt water.

of-Pandrosos," the daughter of Cecrops.

interesting and useful article on Athens, see *Lempriere's Classical Dict.* under *Athenæ*.

of that fine apostrophe to Light, with which the Bard of Paradise Lost, is an affecting allusion to his own blindness to Tiresias and others:

"But thou

Revisit'st not these eyes, that roll in vain
To find thy piercing ray and find no dawn;
So thick a drop serene hath quenched their orbs,
Or dim suffusion veiled! Yet not the more
Cease I to wander, where the Muses haunt,
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song. * * *

* * * Nor sometimes forget
Those other two equalled with me in fate,
(So were I equal'd with them in renown!)
And blind Mæonides:

V. HERCULES.

1. He first slew the fierce lion in the Nemean grove ;
Next, he destroyed the many headed Hydra at Lerna ;
The third after these, he killed the Erymanthian Boar ;
After these, as his fourth *labor*, he captured the golden
horned stag ;

And for the fifth, he chased away the birds of lake Stymp-
phalus ;

As the sixth, he carried away the splendid girdle² of the
Amazonian Queen ;

The seventh, he cleansed the accumulated filth of the
Augean Stable ;

For the eighth, he drove the fire breathing bull from Crete ;
As the ninth, he brought the horses of Diomedes from
Thrace ;

For the tenth, he drove the oxen of Geryon from Erythia ;
As the eleventh, he dragged the dog Cerberus from Hades ;
And for the twelfth, he carried off the golden apples to
Greece.

2. Mythologists say, that Hercules was-the-son of Jupiter.
He, in strength of body, far excelling all men, went-over the
habitable-world, punishing the unjust, and destroying those
wild beasts, that rendered *any* country uninhabitable, and
giving liberty to all mankind : he was invincible and invul-
nerable ; and on account of his *numberless acts* of beneficence
he obtained immortal honor among men.

3. While Hercules was yet an infant of eight months old,
Juno wishing to destroy him, sent two enormous serpents to
his cradle. While Alcmena was crying-out-for-help to Am-
phytrion, Hercules rising-up, killed the reptiles strangling
them with both his hands—*one in each*.³

1. Lit. "those seeing."

2. In all popular mythology we find a girdle or ring, capable of imparting great
powers to the wearer, figure conspicuously. As some illustration of this remark,
compare the girdle of Mars or of Hippolyte, in the text : the belt and ring of Thor
and the girdle of Freya in Scandinavian lore,—the latter corresponding to the ces-
tus of Venus ; the ring of Solomon in the Talmud ; the "burning belt," the emblem
of power and supremacy among the Fire worshippers ; the wonder working ring in al-
most every one of the Arabian Nights, &c. Owing to this, probably, the ring has in
all ages to the present day, been invested with a peculiar character.

3. Many of the Greek poets have left us descriptions of the conflict between Ju-
no's serpents and the infant Hercules. Those by Pindar and Theocritus are most
deserving of quotation ;

eus ordered Hercules to bring him the hide of lion. This was a ferocious animal, born of Tyg in consequence-of-his-order against the lion, at Nemea, he first shot at the lion with his arrows when he perceived the animal was invulnerable, then with his club. The lion having retreated into a cave, Hercules blocked up one entrance, the other went down against the animal, and with his hand around the throat of the beast, he held it fast, until he choked him, and throwing him on his back, carried him to Mycenæ. 5. Eurystheus enjoined Hercules to drive away the birds called Stymphalides. At Stymphalus, a city of Arcadia, a lake called

"And they, the open portals through,
Deep in the spacious chamber went;
Eager the infants to compress
Within their rapid jaws' caress.
But he with head in proud array,
Stretch'd forth, began the deadly fray;
Daring the double snake to clasp
In his inevitable grasp;
And soon compress'd the spirit flies
Their members of gigantic size."—*Wheelwright's Pindar.*

by the pastoral poet, though not so fine as that of the lyric bard, very graphic. It has been translated by Fawkes:

"Horrid and huge with many an azure fold,
Fierce through the portal's opening valves they rolled;
Then on their bellies prone, high swollen with gore,
They glided smooth along the marble floor;
Their fiery eyeballs darted sanguine flame,
And from their jaws destructive poison came—
Alcmena's sons, when near the serpents prest
Darting their forked tongues, awoke from rest;

* * * * *
But Hercules stretch'd out his hands to clasp
The scaly monsters in his iron grasp;
Fast in each hand the venom'd jaws he prest
Of the curst serpents, which even gods detest.
Their circling spires, in many a dreadful fold,
Around the slow begotten lake they roll'd
The babe unwean'd, yet ignorant of fear—
Who never utter'd cry nor shed a tear.
At length their tails they coiled, and racked with pain
They strove to scape the dreadful strife in vain."

been put into English verse by the last translator of Theocritus—Mr.

"Two monsters dire
Each bristling horribly with his dark-gleaming spire.

They their blood-gorging bellies on the ground
Uncoiling rolled; their eyes shot baleful flames,
And evermore they spat their poison round;
But when quick brandishing with evil aim
Their forked tongues, they to the children came,
They both awoke. * * * * *

* * * * * But Hercules compress'd
Relaxing not the gripe his hand did get,
With his right hand the throat of either prest

gives him brazen rattles, having *herself* received them from Vulcan. Rattling these on a certain mountain *which* overhung the lake, he frightens the birds. They not enduring the noise *of the rattles*, flew away *from the wood* through fear, and in this manner Hercules shot them.¹

6. Antæus a son of Neptune was-king-of Lybia. This man compelling *all* strangers to wrestle with him, used-to-kill them. Hercules being thus compelled to wrestle with him, raising him in his arms into the air, slew him :² for it came to pass, that on touching the earth he used-to-become stronger. On which account, some said he was the son of Gea.

7. Next after Lybia, Hercules traversed Egypt. Busiris, a son of Neptune, was then ruling over this country. This man, in compliance with a certain oracle, used-to-sacrifice strangers on the altar of Jupiter. For a famine had, during nine years, grievously-pressed Egypt. But *one* Thrasius, a prophet by his knowledge, coming from Cyprus, said that the famine would cease, if they should, every year, sacrifice a stranger to Jupiter. Busiris having first sacrificed the *luckless* prophet himself, afterwards sacrificed all strangers coming *thither*. Hercules, therefore, having-been seized, was carried towards the altars : but bursting his bonds, he slew both Busiris and his son Amphidamas.

8. Hercules having-been translated to the gods, his children fleeing from Eurystheus came to Athens, and sitting at the altar of mercy, prayed for protection. But *on* Eurystheus' demanding that they should be given up, and threatening a war in *case of refusal*, the Athenians did not deliver them up, and sustained a war against him. They put his children to death ; and Hyllus pursuing Eurystheus fleeing in his chariot, kills him, and cutting off his head gives it to Alcmena, but she bored out his eyes with her shuttles.

VI. EXPEDITION OF THE ARGONAUTS.

1. Mythologists say, that Phryxus the son of Athamas, on account of the plots of his stepmother, taking his sister Helle,

1. Pausanias says, (viii., 22,) that these birds must have migrated into Greece from Arabia. They are sometimes confounded with the Harpies.

2. The large statue at Florence, represents Hercules' steadiness while pressing Antæus to death ; and Antæus as far spent, and faintly endeavoring to rid himself of the knot with which Hercules grasps him round the middle.—There is a smaller group also at Florence, where the figures of Antæus and Hercules are engaged, and

ence. Whilst, in compliance with a certain pre-
the gods, they were-proceeding from Europe
n *the back* of a golden fleeced ram, *mythologists*
girl fell into the sea, which from her was called
—that Phryxus proceeding to Pontus landed-in
that, agreeably to a certain oracle, having sac-
m, he offered up the skin and *fleece* at the temple
er these *transactions*, *they say*, that the response-
was imparted to Æetes king of Colchis, that he
is life, when strangers sailing *thither* would take
den fleece.¹ From these reasons, and from his
cruelty. *they say*, that he caused it to be pro-
he would sacrifice [or introduced the practice of
all strangers *found on his coast*; in order that
of the ferocity of the Colchians being every-
l, no stranger would venture into his country.
ele warned Pelias king of Iolcus in Thessaly to
man with one sandal. At first he did not under-
surport of the oracle, but he afterwards came-to-
on a certain occasion, offering sacrifice to Nep-
sea-shore, he sent for many others—and among
Jason—to assist at it. The latter through a pas-
cultural pursuits having made some delay on his
gth hastened away to the sacrifice. Crossing the
os, he arrived *at the other side* with one sandal;
the other in the stream.² Pelias having seen him
ickly conjecturing-the-meaning-of³ the oracle ap-
im asked what would he do, having power, if an
declared to him, that he should be slain by one of
itizens. He replied, “I should order him to fetch
fleece.” Pelias hearing this, forthwith ordered
for the fleece. This *fleece* was in Colchis, sus-
n an oak in a grove, sacred to Mars, and guarded
ul dragon. Jason being *thus* ordered on this dan-

ing by, as if Hercules conquered by policy as well as by strength.—
ment of Spence's *Polymetis*, p. 140—1.

golden fleece,” and the arguments in favor of its having been the silk
onsult Anthon's *Horace*, 8vo. ed., *Excursus*.

s mentioned by Apollonius Rhodius, as connected with this incident in
on.

Ἰήσων

χείμερτοιο βίεδρα κίων διὰ ποσσὶν Ἀναύρου.—i. 9.

“What time adventurous Jason, brave and bold,
Anarus pass'd, high swoln with winter's flood,
He left one sandal rooted in the mud.”—*Fawkes*.

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ted a vocable piece-of-timber taken from the beech of Dodona.¹ When the ship was ready for sea, the oracle ordered him on-seeking-a-response to set sail, after having collected the bravest men of Greece, as his companions.

3. They, with Jason as the captain of the vessel setting sail arrived at Salmydessus a city of Thrace, where dwelt Phineus a prophet, deprived of his eyesight. Some say, that he was the son of Agenor, others, *that he was the son of Neptune*. Some also say, that he was blinded by the gods, because he foretold futurity to men : others, *that he was blinded by Boreas and the Argonauts* ; because at the persuasion of their step mother, he had blinded his own children. The gods also sent the Harpies to torment him. These were winged creatures,² and whenever a table was set before Phineus, flying down from the sky, they used-to-snatch away the greater part, and what little *they did leave*, they left full of horrible stench, so that it was impossible to take it as food. To the Argonauts, wishing to get instructions concerning their voyage, he promised he would direct their course, if they should *first* deliver him from the Harpies. They set a table with food before him. The Harpies suddenly and with loud clamor flying down, carried off the food. On seeing this, Zetes and Calais the sons of Boreas, who were both winged, drawing their swords pursued them through the air. It had been fated for the Harpies to perish by the children of Boreas, and for the children of Boreas to then die, when on pursuing the Harpies, they could not overtake them. The Harpies being thus pursued one fell into a certain river, but the other got as far as the islands Echinades, which are now called Strophades—from her :—for she turned about when she had arrived

1. Whence Lucian humorously calls it "the talking ship"—and Camöens :

"When bravely venturous for the golden fleece
Orac'lous Argo sail'd from wondering Greece."

Of the Argonauts themselves another poet says :—

"There old Argo's pirate crew,
Cluster'd on the velvet plain,
There they fought, and thence they flew,
Red with slaughter to the main."—*Carlyle*.

A speaking tree figures conspicuously in many of the Fairy Tales current in the north of Europe. Those who wish to pursue this subject farther, or to satisfy themselves as to the striking similarity existing between the myths of almost all nations, may consult *Grimm's Kinder und Haus-Märchen*, and *Müller's Saga-Bibliothek*. See also the *Preface to Warton's History of English Poetry*, vol. I., ed. 1824.

2. The student will recur with pleasure to Virgil's animated lines on the Harpies, *Æneid*, 3, 210.

reaching the shore, through fatigue she falls-down
her pursuer. Apollonius, however, says that
pursued as far as the islands called Strophades, and
other injury; having given oath, that they would
pass Phineus.

s being in this manner freed from the Harpies in-
Argonauts in their voyage, and gave directions
ymplegades—rocks which were at the entrance

They were very large, and on being dashed
other by the violence of the wind, they effectually
any passage through the sea. From them pro-
ck mist and loud crashing-noise.¹ It was impos-
en the winged tribe to pass through them. He
d them to let off a dove through the rocks, and if
perceive her pass in safety, that they might fear-
nough; but if they should see her destroyed, not
assage. On learning all these particulars, they

when near the rocks, let off a dove from the
st she was flying through, the dashing together of
pped off the extremities of her tail. Therefore,
e receding of the rocks, by vigorous rowing, with
ce of Juno, they pass through;²—the ship losing
ies of her stern-ornaments. The Symplegades,
enceforth remained stationary: for it had been

each of these islands, was probably the seat of some volcanic action.
gades consult an interesting article in Anthon's Classical Dictionary,
er, (*Odys.* xii. 59,) gives a highly poetical description of these rocks:

Ἐνθεν μὲν γὰρ πέτραι ἐπηρεφέες, πρὸτὶ δ' αὐτὰς
κῦμα μέγα ῥοχθεῖ κνανώπιδος Ἀμφιτρίτης.
Πλαγκτὸς δὴ τοι τάσγε θεοὶ μάκαρες καλέονσιν.
τῇ μὲν τ' οὐδὲ ποτητὶ παρίρχεται, οὐδὲ πέλειαι
τρήρωνες ταῖ τ' ἀμβροσίην διτ' ἀνὰ τρήρ' φέρουσιν κ. τ. λ.

"Here rocks immensely tower whose bulk around
The thundering billows of the deep resound;
The gods call these erratic. None on flight,
No bird can pass their intervening height,
No, not the doves that Jove's ambrosia bring:
One the smooth rock cuts off on stretch of wing;
Yet Jove renews their number. None, no sail
Had passed before them on the prosperous gale,
But furious tempests and the flame wing'd air
On, in one wreck, the ships and seamen bear.
One ship that left Ææta passed alone
Yet there had split, against the mountains thrown,
The far-famed Argo, had not Juno's aid
As there her Jason sailed, the mountains staid.
Two rocks there tower, in heaven one darkly shrouds
His pointed peak amid a night of clouds
That ne'er disperse, though jocund earth below
Beam with the summer or autumnal glow."—*Sotheby.*

came to the river Phasis. This is a river of the Colchian land. The ship being *here* moored, Jason goes to Æetes and relating the orders of Pelias, requests he would give him the golden fleece. He promised to do so, if he alone *and unassisted* should yoke the brazen footed bulls, for he had two fierce bulls of extraordinary size ;—the gift of Vulcan ;—*and* which had brazen feet and breathed fire from their mouths. In case he should succeed in yoking them, he gave him a further command¹ to *next* sow the dragon's teeth : for he had one half of those, which Cadmus had sown in Thebes :—having got them from Minerva.

6. *Whilst* Jason was² at-a-loss, *to know* how he might yoke the bulls, Medea conceives a passion for him. She was a sorceress, and the daughter of Æetes and Idyia the daughter of Oceanus. Fearing lest he might be destroyed by the bulls, she sent him word, unknown to her father, that she would assist him to yoke the bulls, and obtain the fleece, if he would swear to make her his wife and bring her away as his fellow voyager into Greece. Jason having sworn *to these conditions*, she gives him a certain drug, [or unguent] with which, she told him, when about to yoke the bulls, to anoint his shield, his spear, and his body : for she said that being annointed with this *drug*, he could not be injured either by fire or by any weapon, for the space of one day. She *also* informed him, [or gave him to understand,] that when the teeth were sown,³ armed men would spring up out of the earth *in hostile array* against him : into the midst of whom, as soon as he should see them collected in a body, she directed him to throw a stone from a distance ; and when they should-fall-a-fighting with each other about this, that he might then slay them.

7. *After* hearing *all* this, and anointing himself with the drug, Jason going to the grove of the temple, sought the bulls and *there* yoked them rushing at him with much fire, *breathing from their mouths*. *On his* having *next* sown the teeth, men in armor sprung up out of the earth ; but he, where he saw them crowded together, casting stones privily against them, then setting on them when fighting with one another, slew

1. Lit. "He moreover-enjoined him, on having yoked *the bulls*, to sow the dragon's teeth," &c.

2. Lit. "Jason being-at-a loss."

3. Lit. "the teeth being sown."

the bulls being in this manner yoked, Æetes did give the fleece, but was laying a plan to burn the all the crew. Medea, however, anticipating Jason by night to the fleece, and having with laid the dragon that guarded it, asleep, she fleece, in company with Jason, went off to the ship brother Apsyrtus also followed her. With sailed away by night.

Despairing of the return of the Argonauts, sought the father of Jason. The latter requesting to own death, after offering up a sacrifice, fearlessly's blood, put-an-end-to-his-life. The mother of g imprecations against Pelias, hanged herself, ant child called Promachus. Pelias also killed s left an orphan. Jason having at length re-nts him the fleece: and wishing to get revenge uries he had suffered from Pelias, resolved-to- opportunity: then sailing to the Isthmus with his anions, he offered up the ship to Neptune. He xcites Medea to devise by what means Pelias him satisfaction. She going to the palace of ades his daughters to cut in pieces and boil their ising that by means of drugs, she would make him s a means of persuading them, having cut up and , she changed him into a young lamb. They ersuaded, cut up and boil their old father. Acas- with the inhabitants of Iolcus buries his father, ason together-with Medea from Iolcus.

on of the Argonauts, as well as the perils of these daring navigators, e theme to "bards divine:"—Orpheus, Apollonius, Lycophron, Va-ares, &c. Pindar's description of Jason's encounter with the bra- the watchful dragon, &c., is beautiful.

Ἄλλ' ὅτ' Αἰήτας ἀδαμάντινον ἐν

Μεσσηνίας ἀροτρον σκίψατο

Καὶ βόας, οἳ φλόγ' ἀπὸ

Ξανθῶν γενύων πνέον καιομένοιοι πυρὸς

Χαλκείαις δ' ὀπλαῖς ἀούσσει.

σκον χθόν' ἡμειβόμενοι κ. τ. λ.—*Pyth.* iv. 398.

When in the midst, behold! Æetes came:

He fixed his plough and adamantine gear;

His bulls whose breathing nostrils glow with flame,

Whose brazen hoofs the ground alternate tear,

Single he led, and coupled to the yoke,

Then on the furrow drove with even stroke.—*Lee's Pindar*, p. 330.

ritely by Wheelwright:

But when the adamantine plough

Æetes in the midst had set,

And oxen wont the fires to blow

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used, by his singing, to move rocks and trees.¹ On the death of his wife Eurydice, who lost her life by the bite of a serpent,² he went down to Hades and endeavored-to-persuade Pluto to send her back *to life*. He [Pluto] promised to do so, if Orpheus *during* his return to earth, would not turn about *to look behind* before he had arrived at his own house. *On their journey*, he scarcely yet believing *that his wife was following*, turning about, took-one-fond-look at his *beloved* Eurydice : but she immediately returned *to Hades*.

2. Many of the poets say, that Phaeton the son of Helios when a full grown youth, tried-to-persuade his father to grant him his four-horse-chariot for one day. He *at length* according to his request, *they say*, that Phaeton while driving the chariot was unable to guide the reigns, and that the horses despising their youthful-charioteer, were carried out³ of their accustomed path, and that, first whilst *wildly* roaming through heaven, they set it on fire, and formed that circle now called the milky-way : and after this, that they burnt a great part of the habitable globe. Wherefore *they say*, that Jupiter being angry, struck Phaeton with a thunderbolt,⁴ and replaced Helios on his accustomed route. After Phaeton had-fallen⁵ *thus*

1. Orpheus and his wonder-working lyre, have formed the subjects of many of the epigrams in the Greek Anthology. One, by Antipater, of Sidon, and intended as an epitaph, is worth quoting :

Οὐκ ἔτι θελγομένης Ὀρφεῦ, δρῶας, κ. τ. λ.

No more, sweet Orpheus, shalt thou lead along
Oaks, rocks, and savage monsters with thy song,
Fetter the winds, the struggling hail-storm chain,
The snowy desert sootke, and sounding main.

Marvellous as were the achievements of the Grecian bard, they were not without a parallel in the legends of the North. Wainänöinen, the god of the Finnish Olympus, invented a stringed instrument, when "touching the strings and accompanying its notes with his voice, he caused the birds of the air, the beasts of the field, and the fishes in the sea, to listen attentively."—*Mone's continuation of Creutzer's Symbolik*, i. 51. See also, *the Ballad of Glaskyrion in Percy's Reliques*, iii. 84, and *Warton's Hist. of English Poetry, Editor's Preface*. In order, as it would seem, to keep the ancients in countenance, the learned Jesuit, Father Kircher, tells us of "some particular stones in a church that would tremble excessively at the sound of one organ pipe, though insensible to the action of every other."

2. Lit. "Eurydice, his wife, having died, on being bitten by a serpent," &c

3. Or, in the language of the race course,—“bolted.”

4. The king of Prussia, who was as ambitious to cull flowers on the heights of Helicon, as to reap laurels in the field of Mars, has thus versified the catastrophe :

*Tel etait Phaeton, ce jeune téméraire,
A lui preter son char il contraignit son père ;
Sans qu'il sût gouverner des coursiers si fouguez,
Sans savoir le chemin qu'ils tenaient dans les cieux.
Du char de la lumière il prit en mains les rennes,
Parcourant égaré des routs incertaines,
La Foudre le frappa, du vaste champ des airs
Son corps précipité s'abîme dans les mers.*—*L'Art de la Guerre ; ch. 1.*

5. Lit. "Phaeton having fallen lifeless," &c.

near the mouths of that river now called the Eridanus, they say that his sisters bit his death, and on account of their excessive fire nature was changed; having become poplar, they say, annually at the same hour shed at those tears becoming hard, form what is now

Prometheus the son of Japetus and Asia, having formed man of clay, gave them fire also; concealing it from Jupiter in a reed. But when Jupiter understood this, he gave orders to Vulcan to nail the body of Prometheus to Caucasus. This is a mountain of Scythia. On this mountain,² Prometheus spent a period of many years. Every day, an eagle flying down, used to devour his liver, which regularly grew during the night. Such punishment did Prometheus suffer, until Hercules

came. Prometheus was the son of Prometheus. While ruling the countries around Pthia, he marries Pyrrha the daughter of Epimetheus and Pandora, whom the gods had given to him. After Jupiter wished to destroy the human race, at the suggestion of Prometheus, he built an ark, and placed therein all necessaries, went with his wife Pyrrha. Jupiter having sent down a deluge of rain from heaven, inundated the greater part of the earth so that all the inhabitants were destroyed—with the exception of a few who fled into the neighboring mountains. Noah after being carried in his ark, for nine

cent years, and that this gum," &c.

ἡρώδης παρθενός οὖν:—as the unfortunate philanthropist himself describes in *Prom. Vinc.* of Eschylus:—one of the most sublime and illustrious "Father of Tragedy."

Herodotus's description of this flood is too beautiful and too classical to be

Still fell the flooding rains. Great Ossa stood
Like a peering Alp, when vapors shroud
Its sides, unshaken in the restless waves;
But from the weltering deeps Pelion arose
And shook his piny forehead at the clouds,
Moaning; and crown'd Olympus all his snows
Lost from his hundred heads, and shrunk aghast.
Day, Eve, Night, Morning came, and passed away,
No Sun was known to rise, and none to set.
Beneath the headlong torrents towns and towers
Fell down, temples all stone, and brazen shrines;
And piles of marb'le, palace and pyramid,
(Kings' homes or towering graves) in a breath were swept
Crumbling away.—

Vast herds and bleating flocks, reptiles and beasts
Bellowing and vainly with the choking waves
Struggling, were hurried out,—but none returned;
All on the altar of the giant Sea
Offer'd like twice ten thousand hecatombs,
Victims to the raging wrath of gods.—*Flood of Deucalion*

Mercury to him¹ permitted him to ask whatever he would: and he asked, that men should *again* have-existence. By the command of Jupiter, he took up and threw stones over his head, and those which Deucalion cast became men;² and those which Pyrrha cast, women.³ Whence also *people* have been figuratively called "laoi" from "laas a stone."

5. Salmoneus was punished on account of his impiety. For he used-to-say, that he was Jupiter, and abolishing the sacrifices to that god, gave orders to offer sacrifice to himself: and dragging dried skins together-with brazen cauldrons after his chariot, he would-say, that he thundered, and hurling lighted torches towards heaven, he would say, that he lightened. But Jupiter striking him with a thunderbolt, destroyed a city built by him with all its inhabitants.⁴

6. Belus, king of Egypt, had twin sons, Egyptus and Danaüs. Egyptus had fifty sons, and Danaüs fifty daughters. Quarreling with one another about the future succession to the sovereignty, Danaüs fearing the *fifty* sons of Egyptus, built, at the suggestion of Minerva, a fifty oared galley, and placing thereon his daughters, fled to Argos.⁵ The sons of Egyptus also coming to Argos, requested Danaüs to lay aside his enmity and expressed-a-wish to marry his daughters. Danaüs, both distrusting their promises and harboring-implaca-

1. Ovid says, that Deucalion and Pyrrha consulted the oracle of Themis:—he calls them the most virtuous of their kind:

"The mountain-nymphs, and Themis they adore,
And from her oracle relief implore.
The most upright of mortal men, was he,
The most sincere and holy woman, she."—*Ovid, Met.*

1. "Deucalion first
Plucking from out the earth (which sighed) a stone,
Threw it against the wind: It fell, and lo!
Slowly as when the moon unclouds her face,
Swell'd and grew human."—*Flood of Thessaly.*

2. "O wonder! happiest Pyrrha, with what speed
She cast a stone, which like the first upgrew,
Yet fairer,—female with such waving form
As Circe or Calypso, free from harm;—
Slowly the change went on, from limb to limb
From waist to bosom swelling like a cloud,
White turning neck, and then th' awak'ning face,
And last, the eyes unclosed."—*Flood of Thessaly.*

4. See an explanation, as novel as it is ingenious, of this fable in *Anthon's Classical Dictionary*, Art. ELICUS.

5. Where they sat down as suppliants at the celebrated rock;

"There Danaüs
From Egypt fugitive, beneath the rock
Of Argos sate, and bade his daughter raise
The suppliant bough."—*Haygarth's Greece.*

nt on account of his flight, appeared-to-yield to
f the intermarriage and distributed the virgins by
they had *thus* disposed of their nuptials by-lot ;
them at a feast, he gives daggers to his daugh-
rder their husbands while asleep ; with the ex-
Hypermnestra. She saved Lynceus from the
wherefore Danaüs shutting her up in prison, kept
ard. The other daughters of Danaüs buried the
ir husbands in Lerna, and their bodies, they com-
e earth, before the city. Both Minerva and
the command of Jupiter, purified them ; and
wards permitted Hypermnestra to live with Lyn-
other daughters he assigned as prizes to victors
exercises.

being-very-powerful-at-sea made war against
a great armament and took Megara :—Nisus the
ion being *then* king. Nisus lost-his-life through
y of his *own* daughter. For as he lay-asleep,
daughter being enamored of Minos, cut off a purple
r, which he had on the middle of his head : be-
long been fated, that when this was cut off, he
his life. Minos having taken Megara, sailed
ving the feet of Scylla to the stern of his ship,
-by submersion.

logists relate, that the Sphynx,² a double-formed
ning to Thebes, proposed an enigma to *any one*
to solve it : and that many were killed by her,
bility *to do so*. The following is what *was* pro-
e Sphynx : viz.—What animal is at once two-
e-footed and four-footed : but when it walks on
then is the strength in its limbs most feeble.
knowing-what-to-answer, [*or*, being-completely-
edipus showed, that man was the thing proposed :
en an infant he is four-footed ; that when grown
ed ; and that when old, three-footed, using a staff

of hair is said by some authors to have been golden. On purple or gol-
pare *Cant. of Canticles*, vii. 5. "Thy head is like Carmel, and the
ad as the purple of the king bound in the channel :"—and v. ii. "His
finest gold, his locks as the branches of the palm trees, black as a
are the whole legend with the well-known incident in the life of Sam-
th. xvi. On the golden, or myrrhine hair, so lauded by the ancients,
Macron, *Ode* xxix. and *Faukes*, *in loco*. The Latin poets are, in
profuse in praise of these attractive ringlets : see *Hor. lib. 3, Ode 14* ;
g., *in loco*.

"The Theban monster that proposed
Her riddle and him that solved it not, devour'd ;
That once found out, and solv'd, for grief and spite.

mother unwittingly—she being offered as a prize to any one solving the riddle.

9. Helen the daughter of Leda and Tyndarus, but as others say of Jupiter, was eminently-distinguished for beauty.¹ Many of the kings of Greece came to Sparta *to seek* her hand. Tyndarus seeing their number became-alarmed, lest that one being selected, the rest might-cause-some-disturbance, bound by oath all the wooers to render assistance, if the bridegroom preferred should be injured by the others on account of the marriage; and *then* selects Menelaus as the husband, and gives him the kingdom of Sparta as a dowry.

10. From Peleus, Thetis brought forth a child *called* Achilles. Wishing to render him immortal, she, every night, unknown to Peleus, used to cover² him up in fire, and *in this manner* destroy whatever of mortal was in him from his father: and by day, she used to annoint him with ambrosia. But Peleus closely-watching her, and seeing the child panting and gasping on the fire, calling-loudly-for-aid-rushed-to-his-rescue. Thetis being thus impeded in the perfection of her undertaking, leaving him an infant, went off to the Nereids. Peleus then brought the child to Chiron. He taking *him in charge*, nursed him on the entrails of lions and the marrow of wild boars and bears.³

1. How enchanting that beauty was, the father of verse has contrived to let us know, in two or three lines: where he describes old king Priam, and his aged counsellors as lost in admiration at her appearance, and declaring that it was from no unworthy cause the Greeks and Trojans had for so long a period suffered so many calamities:

Οὐ νέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺ
Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν.
Αἰνῶς ἀθανάτησι θεῇς εἰς ὦπα εὐικεν.—*Il.* iii. 156.

“Such, such charms

Repay the toils of Greece and Troy in arms.

Such are the beauties that, adored above,

Lure by celestial grace the gods to love.”—*Sotheby.*

Consult Quintillian for some judicious remarks on this passage, *Lib.* 8, ch. 4.

The description of this celebrated beauty by Theocritus, is spirited:

Πείρα μεγάλη, ἄρ' ἀνέδραμεν ὄγκος ἀρούρα
Ἥ κάπω κυνάρισσος, ἥ ἄρματι Θεσσαλὸς ἵππος
Ἰὼδε καὶ ἁ ροδόχρως Ἑλένα Λακεδαίμονι κόσμος.—*Id.* xviii. 29.

“In shape, in height, in stately presence fair,

Straight as a furrow gliding from the share,

A cypress of the gardens, spiring high,

A courser in the cars of Thessaly:—

So Helen's beauties bright encomiums claim,

And beam forth honor on the Spartan name.”

2. Lit. “having covered him up”

3. Onomacritus—who wrote under the assumed name of Orpheus—makes Peleus, when on the Argonautic expedition, invite his fellow adventurers to visit the cave of Chiron to see “his boy Achilles.” The scene at the Centaur's mountain-home is described with simplicity and pathos:

, the son of Jupiter was in an eminent degree, among his fellow men ; so that, when excessive railed¹ among the Greeks, and when great numbers were carried away,² after the greatness of the calamity which befalling them, the chief men of the states and cities, obtaining his aid, judging, that from his illustrious example, a cessation of the existing calamities might be speedily obtained. Being saved from their perils, they obtained all they sought, they built on behalf of him a temple in Egina, in that place where he performed his prayer. After this period, as long as he lived among men, he enjoyed the highest glory : and at the end of *this* life, he is said to have a seat near Pluto in Elysium ; invested with the greatest honors. His sons were Telamon and Peleus. The former of these, serving with Hercules in his expedition against the Amazons, obtained the prize of bravery. Peleus having distinguished himself in the *great* battle against the Centaurs, conspicuous for obtaining glory in many other hazards, got married to Thetis, the daughter of Nereus, thus joined to an immortal : and it is said he was more loved out of all men in former times, the hymns sung by the gods at this marriage. Of both of them were born Ajax and Teucer,—and of Thetis was born Achilles. They exhibited the greatest and most proofs of their excellence. For not in their native country did they obtain the first rank ; nor in the places where they lived ; but an expedition being undertaken by them against the barbarians, and vast numbers being slain on both sides, no hero of distinguished name being superior to these dangerous enterprises, Achilles far excelled all others. He was after him the most eminent in valor. He was in every way worthy of their relationship, and was in all inferior to any of the others, after he had returned from going into Cyprus, built Salamis.

¹ He trod the beaten path ; we followed where he led,
 We enter'd straight a grot of gloomy twilight shade ;
 There on a lowly couch, the Centaur huge was laid.
 At length unmeasured stretch'd, his rapid legs were thrown,
 And, shod with horny hoofs, reclined upon the stone.
 The boy Achilles stood erect beside the sire ;
 And smote with pliant hand the spirit-soothing lyre."
 nobly received, and remain until summoned to go on board—
 " Then Peleus to his breast his boy, embracing, rears ;

boldness and strength, having conquered these in battle, he forthwith caused them to cease from their insolence; and not long after the race disappeared from among men. About these times, the Athenians used to send as tribute, twice seven youths, to the Minotaur, a monster bred in Crete. On beholding these while being-conducted thither, he was so indignant, that he judged it better to die gloriously than to live disgracefully; ruling over a city, compelled to pay their enemies a tribute so deplorable. Becoming their fellow voyager, and overcoming this monstrous-production-of-nature,¹—a compound of man and bull,—he restored the youths to their parents, and thus freed his country from a tribute, so terrible and so disgraceful.

X. MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

Jupiter. Dost thou know the daughter of Inachus, that beautiful one, oh! Mercury?

Mercury. Yes, thou speakest of Io.

Jup. She is no longer a damsel, but a heifer.

Mer. This is wonderful; by what-means was she metamorphosed?

Jup. Juno, being-inflamed-with-jealousy, transformed her; not only that, but she has devised some other affliction for the unhappy-wretch; she has placed over her, a certain many-eyed herdsman, by name, Argus,² who, being sleepless, tends the heifer.

1. Being guided through the labyrinth by the clue given him by Ariadne; and escaping from it by the same means:

"Hence back the victor bent his cautious tread,
Led through the labyrinth by a slender thread,
Which mark'd those tortuous paths that thought in vain
Had toil'd to trace or memory to retain."—*Lamb's Catullus.*

Notwithstanding the kindness of Ariadne, Theseus basely deserted her at Naxos. Barry Cornwall alludes to this in his fine lines on the Elgin statue of Theseus:

"Aye, this is he,—
A proud and mighty spirit: how fine his form
Gigantic! moulded like the race that strove
To take Jove's heav'n by storm and scare him from
Olympus. There he sits, a demi-god
Stern as when he of old forsook the maid
Who doating saved him from the Cretan toil,
Where he had slain the Minotaur. Alas!
Fond Ariadne, thee did he desert,
And heartless left thee on the Naxos shore
To languish."

.2 Thus described, with his manner of keeping watch, by Ovid:

What then, is it necessary for me to do ?

Go over to Nemea,—for somewhere there, Argus
slay him, but conveying him through the sea into
his native Egypt. And, for-the-future, let-her-be a
queen in that country, and let-her-raise the Nile, and
enrich the lands and preserve those sailing.

II. VULCAN AND JUPITER.

What, oh ! Jove, is it necessary *for me* to do ?
Come, as thou didst order, having an axe, sharp
if it were necessary,—to cut even stones, at one

blow done, Vulcan ! Come then,¹ split my head in
with a vigorous blow.

But thou try me, if I am mad ? Now therefore, tell me
the reality, what thou wishest to be done to thee.

Strike *this* skull to-be-split for me ; but if thou de-
cidest now for the first time wilt thou experience my
pain, is it necessary that thou shouldst strike with all thy
strength, do not hesitate, for I am-lost with the pains which dis-
turb me.

Be-careful Jupiter, that we do no harm, for the axe is
not without-blood, nor in the manner of Lucina,
a pain-midwife to thee.

Strike, oh ! Vulcan, fearing-nothing ; for I know
thy obedient.

Enough unwilling, however, I will strike ; for what
when thou commandest ? [*Vulcan splits the head*]

What is this ? an armed virgin !—a great evil,
hadst thou in thy head ; naturally then wast thou
engendering so large a virgin under the membrane-
head, and armed to boot, assuredly : thou hadst uncon-
ceived a camp and not a head *on thy shoulders* : but she
performs-the-pyrrhic-dance, and shakes the shield

¹ "The head of Argus—as with stars the skies—
Was compass'd round, and wore a hundred eyes :
But two by turns their lids in slumber steep,
The rest on duty still their station keep."—*Ovid, Met.*

apprehended, is the meaning of ἀλλὰ in this place.
angry." This alludes to a well known disaster that befell Vulcan,

² "Thrown by angry Jove

sun-grown in a short time: she is azure-eyed, to be sure, but the helmet sets off even this.

III. JUPITER, ESCULAPIUS, HERCULES.

Jup. Cease, oh! Esculapius and Hercules, contending with one another, like *mere mortal* men. For these things are unbecoming, and foreign from the banquets of the gods.

Her. But dost thou wish, oh! Jupiter, that this quack here, should sit down before me?²

Esc. Yes indeed,³ for I am better.

Her. In what respect, oh! thunder-stricken *fellow?* is it because Jove struck thee with thunder, when doing unlawful acts, and *because* afterwards through *sheer* compassion, thou hast become-participant of immortality?

Esc. *How canst thou upbraid me with this*, for, hast thou forgotten, oh! Hercules, that thou thyself hast been destroyed by-combustion on Cæta, whereas thou reproachest me with fire?

Her. So then, equal and similar lives have been led by us:⁴—by me, who am the son of Jove, and who have labored so much; reclaiming⁵ life, subduing monsters, and taking vengeance-on tyrannical men. But thou art a root-cutter,⁶ and a mountebank,—useful perhaps in the application⁷ of medicaments, but never exhibiting anything manly.

Esc. Thou speakest truly, since I cured thy blisters, when lately thou didst-come-up *here*, half burned, *having* thy body shockingly-injured from both-these-causes:—from the tunic *first*, and after that, from the fire. But I, although achieving nothing else, was never a slave like *unto* thee, nor did I card wool in Lydia, clad in purple, and beaten-in-chastisement by Omphale, with a golden slipper; nor did I in-a-fit-of-madness, kill my children and my wife.

1. Or, "keen eyed,"—as derived from γλαύσσω, to look sharply, or steadfastly. Barnes in his Anacreon defines γλαυκώπις, to be color subviridis, albo mixtus et quasi clarus, et ignea quodam splendore suffusus;—"a definition," says another commentator, "answering better to the eyes of a wild-cat, than of a human being, much less of a goddess." Madame Dacier thinks it to be the same with the Latin *cæsius*, un couleur verdâtre. See Roche's Anacreon, p. 207, and Kennedy's Homer, in loco.

2. That is—in a higher or more honorable place at table.

3. Lit. "yes, by Jove," &c. The archness of Lucian in representing Esculapius as swearing by the name of the divinity in whose presence the quarrel was being carried on, is irresistible.

4. On this construction, see note 3, page 106, Ninth New York Edit. of Gr. Reader.

5. Lit. "thoroughly-cleansing," &c.

6. That is, "a simpler," "an herbalist."

7. See note 4, page 106, Ninth, or any subsequent, N. Y. Edit. of Greek Reader.

thou dost not cease railing-at me, thou shalt very
 that thy immortality will not avail thee much;
 thee up, I will cast thee headlong out of heaven,
 æon himself can cure thee *after thou wilt have*
 all broken.

me, I say, and do not disturb our festivity, or I
 will send thee both away from the banqueting-room. How-
 ercules, it is reasonable that Esculapius should
 die, inasmuch as he also died before thee.¹

IV. JUNO AND LATONA.

thou hast reason to be proud, oh! Latona, for beau-
thou has brought forth beautiful children to Jove.
I cannot, oh! Juno, bring forth such children as

although he is lame, he is nevertheless useful, be-
 cent artist at least, and he has ornamented heaven
 of those children of thine, one after becoming an
 ago, and a mountain-dweller,² finally went off
 and we all know what *detestable food*, she eats
 of strangers, and imitating the very Scythians
 who are cannibals. But Apollo, *the other*, pre-
 vails in everything;—archery, and playing-on-the-harp,
 singing-art, and prophecy;—and having established
 oracles; one at Delphi, one at Clarus, and one at Di-
 ceives those consulting him, returning ambiguous
 that the deceit may be in no-danger-of detection.³
 enriches by these means, for *there are* many sense-
 less, who allow themselves to be deceived, but his
 arts escape-not-the-notice-of the wise,⁴ since he,
 was ignorant that he would kill his bosom-friend
 his,⁵ nor did he foresee-by-his-art-prophetical that
 he would fly from him although beautiful and long-
 lived, that I do not see why thou shouldest fancy

it will observe the irony conveyed in the conclusive reason assigned
 the superiority of Esculapius.

members of that part of the sentence beginning with *of ðe*, and ending
 do not admit of a translation at once *literal and grammatical*, it has
 necessary to deviate, in some degree, from the usual strictness of ver-

at a false step may be without danger."

is not unknown to," [or, "undetected by"] "the more intelligent;
 med many stupendous feats of jugglery," &c.

"When Apollo with unwitting hand

Lat. Nevertheless I well-know how much these children—this slayer-of-strangers, and this false-prophet—grieve thee—being-objects-of-attention among the gods : particularly when the one is praised for her beauty, and the other plays-on-the-harp in the banqueting-room, admired by all.

Juno. I must-needs-laugh, oh ! Latona,—can he be an admirable personage, whom Marsyas, if the Muses had judged justly, would have flayed alive ; after he had conquered him in music ?² But now the wretched *man* being cheated-by-sophistry, has perished, unjustly condemned. But this handsome virgin *daughter* of thine, so beautiful, that, when she understood she had been seen naked by Actæon, fearing lest the young man should disclose her deformity, she set his *own* dogs upon him.

Lat. Thou art haughty, oh ! Juno, because thou associatest with Jove, and rulest-jointly with him, and on this account thou art wantonly and shamelessly arrogant : but by-and-by I shall see thee weeping again, when leaving thee he descends to earth having become a bull or a swan.³

V. JUPITER AND JUNO.

Juno. I, indeed, would be ashamed, oh ! Jove, if I had such a son *as thou hast*, so effeminate and so besotted by drunkenness : having his hair bound up with a mitre, [*or head-band,*] and for the most part, associating-with frantic women ; himself more effeminate than they, and dancing to *the sound of* drums, pipes and cymbals ; and in-a-word resembling any person rather than thee, his father.

Jup. And yet this effeminately-mitred-fellow, more deli-

1. Whose untoward fate has furnished the subject for one of the smartest epigrams in Greek literature. It was inscribed by some unknown hand on a statue by Praxiteles :

Ἐκ ζωῆς με θεοὶ τεύξαν λίθον· ἐκ δὲ λίθοιο
ζῶν Πραξιτέλης ἔμπαλιν εἰργάσατο.

"This female, so the poets sing,

Was chang'd to stone by Dian's curse,

The sculptor did a better thing,

He did exactly the reverse."—*B. & M.'s Gr. Anthol.* p 242.

2. Lit. "having conquered."

3. As in the legends of Europa and Leda.—Considering the mildness and suavity universally attributed to Latona by the poets, we may be surprized at the pertness and acerbity evinced by her in this amusing dialogue. Hesiod describes her

"The azure-robed Latona, ever mild,

Gracious to man and to immortal gods :

Mild from the first beginning of the world ;

Gentlest of all within th' Olympian courts."—*Elton's Hesiod.*

ous than the women themselves, not only, oh !
red Lydia, vanquished the inhabitants of Mount
subjected the Thracians, but invading the Indians
ale army, he took their elephants, and conquered
and led away captive their king, who ventured
me to oppose him. And he did all these things,
dancing ; using ivy-wreathed thyrsi ; intoxica-
ay ; and inflamed-with-enthusiastic-frenzy. But
should dare to revile him, mocking his mystery,
him also ; either binding him with vine-branches,
m to be torn into pieces, like a fawn, by his
ost thou perceive how manly those actions are
orthy of his father ?—and even although there
ing-amusements and effeminate-voluptuousness
should be no disparagement *to him* ; particularly
ould only consider how brave he would be when
performs such actions when intoxicated.

VI. MERCURY AND MAIA.

Why should I not complain, oh ! mother, for, is there
god more wretched than myself ?
! Mercury, do not say any-such thing.
Why should I not say so,—I who have so much
transact, toiling all alone and distracted by so
ions : for as soon as I have arisen in-the-morning,
p the banqueting-room, and after having arranged
and placed-every-thing-in-order, I must attend-
nd bear his messages up and down, like a run-
; and on my return, *still* covered-with-dust, I
p the ambrosia. But before this newly-purchased
came, I used-to-pour-out the nectar also. And,
st *of all*, I alone of all the gods can never sleep
even then I must conduct-the-shades to Pluto,
escort-of-the-dead and attend near the tribunal.
e toils of the day are not enough for me ;—to be
asium, and make-proclamation in the assembly,
e rhetoricians, I must also take a part in manag-
rs of the dead, and be thus *as it were* divided-
But the children of Leda⁴ are, alternately, one

Lycurgus and Pentheus. See p. 83 and 84, *supra*.
page 109, of *Ninth*, or any subsequent New York Edit. of *Gr. Reader*,
corrupt state of the text in this passage. *Walker's Lucian*, in loco,
ed with advantage.

4. Castor and Pollux ;—

"Pollux, who yields with furious sway

the gods, devoid of care, while I, the son of Maia, the daughter of Atlas, wait upon them. And just now on my return from Sidon, from the daughter of Agenor, whither he had-sent me to see how the damsel did,¹ he dispatched me again to Argos to visit Danaë, "and thence" said he, "stepping into Bœotia, on the way, just pay a *casual* visit to Antiope." So that, I am quite worn out. If therefore, it were possible for me, I would gladly demand to be sold, as those on earth, who have a hard servitude.

Maia. Leave-off those murmurings, oh ! my son, for it is necessary that thou, being a young man, shouldst obey thy father in every respect ; and now as thou wast-sent, hasten to Argos, and then to Bœotia ; lest that delaying, thou mayst-receive stripes—for, lovers are cholerick.

VII. ZEPHYR AND NOTUS.

Zeph. Never, at any time, have I beheld a more magnificent procession on the sea, from the time that I, at-least, *began*-to exist and blow. But hast thou seen it, oh ! Notus ?

Not. What procession is this, thou speakest of, oh ! Zephyrus ?—and who were those conducting it ?

Zeph. Thou hast missed a most agreeable spectacle ; such another as thou never canst see again.

Not. *I could not have seen it*, for I was-employed on the Red Sea ; and what is still more,² I was-blowing-over a part of India, as much *at least* of the country as is maritime, therefore I know nothing of those things of which thou speakest.

Zeph. However, dost thou know Agenor, the Sidonian ?

Not. Yes,—the father of Europa,—why not ?

Zeph. It is concerning this very damsel, I am about to tell thee.

Not. Whether is it, that Jove has been for a long time the

And Castor, glorious on th' embattl'd plain,
Curbs the proud steed, reluctant to the rein ;
By turns they visit this ethereal sky
And live alternate and alternate die ;
In hell beneath, on earth, in heaven above,
Reign the twin gods, the favorite sons of Jove."—*Pope's Homer*.

1. Although Francklin and others have translated this "what she was about,"—"what she was doing," yet the meaning given above would seem to be more correct. Compare *Æneid*, iii., 340.

2. Such, it is conceived, is the sense of the particles, *δέ καί*, in this place. Notus says, "I was employed on [or near] the Red Sea ;" *δέ καί*, "and what is still more," &c., &c.

girl? *Thou hast no need to tell me this, for I*
ago.

thou art-acquainted-with the amour; now listen
ed. Europa had descended to the sea-shore, in
ment, *and also* bringing many of her playmates;
ng assimilated himself to a bull, began-to-sport
appearing very beautiful; for he was completely
had elegantly-turned horns, and a gentle aspect,
lled-sportively along the sea-shore and lowed in
eable-manner, so that Europa ventured even to
is back. But as soon as this was done, Jove
-speed, to the sea, bearing her *on his back*, and
wam off, while she, greatly terrified by the cir-
ith her left hand held one of his horns, that she
off, and with the other kept-together her robe,
itated by the wind.

was certainly a pleasant spectacle, which thou
! Zephyrus.

what followed was much more agreeable, oh!
sea immediately became calm, and we all, hav-
o do, accompanied them. But the Cupids flying
a little above the surface of the sea, so as to
uch the water with the extremities of their feet,
ighted torches, *all* together sang the hymeneal
ereids¹ also, emerging *from the deep*, rode-beside
hins, manifesting-their-applause-by-clapping, and
f them half-naked.

ntire race of the Tritons, and if there was any
of sea-monsters, not terrible to behold,—all
nd the damsel. Besides, Neptune himself hav-
his car, with Amphitrite sitting-at-his-side, led-
icing; clearing-the-path-before his swimming
stly, two Tritons carried Venus reclining in a shell
ng flowers of-all-sorts upon the bride. These
being-done from Phœnicia as far as Crete. But
ed on the island, the bull no longer appeared; and
g in, excited a swell in the sea, each in a different

Zephyrus, happy in such a sight! but I was look-
as, and elephants, and black-men.

ters of Nereus and Doris, according to Hesiod:—
“From Nereus and the fair-haired Doris, nymph
Of ocean's perfect stream, the lovely race
Of goddess Nereids rose to light, whose haunt

s: ranger, who, after having-intoxicated, blinded me, attacking me while asleep?

Nep. But who, oh! Polyphemus, had the audacity to commit such outrages?

Cyc. At-first, indeed, he called himself "Nobody," but when he had escaped, and was beyond the reach of my weapons, he said he was called "Ulysses."

Nep. I know whom you mention,—that Ithacan,—he was sailing-back from Troy. But how did he effect those things, not being of a very courageous spirit?

Cyc. *Lately* on returning from the pasture, I caught in my cave certain fellows, plotting, no doubt, about stealing the flocks; for after I had placed the stopper¹ at the entrance,—[I have a huge rock for that purpose,—] and had kindled a fire, lighting a tree, which I had-brought from the mountain,—they appeared endeavoring to hide themselves. But I, seizing some of them, devoured them,—as was just,—being robbers. Thereupon, that most-crafty fellow, whether he was Nobody, or Ulysses, after having poured out, gives me to drink, a certain drug, sweet indeed, and fragrant, but most-insidious and exciting;² for every-thing appeared to me, after drinking, to be turned-round, and the cave itself was turned-upside-down, and I was no longer in my senses. Finally I sunk down to sleep, and he having sharpened a stake, and having moreover charred it in the fire, blinded me while asleep, and from that time I am blind for thee, oh! Neptune.

Nep. How soundly thou must have slept, oh! my son, whereas thou didst not leap up, while being blinded. But how did Ulysses escape, for I know well, he was not able to move the rock from the entrance?

Cyc. But I removed it, that I might the more easily catch him when going out; and sitting at the door I groped-searchingly-about, stretching-out my hands, letting-out the sheep alone to the pasture; having first directed the ram as to what he should do in my place.

Nep. I perceive that by getting-out-stealthily under them,

1. For the happy use a skilful writer can make of the great models of antiquity in polishing his own vernacular tongue to the highest degree of elegance, the student must not fail to consult an article [No. X.] in *North Amer. Review*, No. CVIII., p. 213, and a pamphlet published in answer thereto, called "*New York Editors and New England Critics*," &c. p. 13, *et infra*.

2. Or, "intoxicating." No single word in English can convey the meaning of *ραπαχώνος*. Were there such a word as *disturbative*, it would give an adjective nearly equivalent to the one in the text.

thee. But thou shouldst-have-called-upon the
 gods¹ for-aid against them.
 I-d-call-them-together, oh ! Father, and they came,
 they asked me the name of the insidious-plotter, and
 I was " Nobody," they, thinking that I was-affected-
 with grief, leaving me there, went-their-way.
 A execrable *villain* cunningly-overreached me, by
 And what vexed me most was, that when upbraiding
 me my misfortune, he said ; " Thy father Neptune
 will not cure thee."
 I-f-good-cheer, oh ! my son, for I shall avenge
 myself on him, that he may know that although it is
 far from me to remedy the loss of thy eyes, the fate of
 them, either to save or destroy them, is however in
 my hands—but he is still sailing.²

IX. PANOPE AND GALENE.

What thou see, oh ! Galené, what Eris did yesterday
 at the feast in Thessaly, because, as-I-presume, she also
 was invited to the entertainment ?
 I was not at-the-feast-with you, for Neptune
 forbade, oh ! Panopé, to keep the sea, in the mean-
 while undisturbed. What then did Eris do, *in re-
 sponse* to being invited ?
 She and Peleus had already departed. But in the
 meantime, unknown to all,—for she could easily escape
 while some were-drinking, some clapping-in-ap-
 plause and others directing all their attention either to
 the music on the harp, or to the Muses singing—threw
 into the banquet-room, a very beautiful apple, all gold, oh !
 on it was inscribed — LET THE FAIR-ONE TAKE
 it, rolling as if with-premeditation, came to the place
 where Venus and Minerva were sitting. And after
 reading it up, had read the inscription, we Nereids
 for what could we do, they being present ? but

originally only three in number, as we find in Hesiod, *Theog.*, 144. :

" The Cyclops brethren, arrogant of heart,
 Undaunted Arges, Brontes, Steropes ;
 Who forged the lightning shaft, and gave to Jove
 His thunder : they were like the gods,
 Save that a single ball of sight was fixed
 In their mid-forehead. Cyclops was their name,
 From that round eye-ball in their brow infixed ;
 And strength, and force, and manual craft, were theirs."—*Elton.*

However, greatly multiplied by later writers.
 of this threat Neptune exposed Ulysses to all the perils of a long

the matter would have proceeded to blows. But said he ; myself will not decide upon this matter," (although they wished him to do so,) "but go ye to Ida, to the son of Priam, who knows *how* to distinguish which is the more beautiful ; being a man of fine taste, and one who will not decide unjustly."

Gal. What, therefore, did the goddesses do, oh ! Panopé ?

Pan. To-day, I believe, they are-going to Ida, and in a little-while some one will come, announcing the conqueror to us.

Gal. I tell you now, that no other will conquer while Venus is contending for the prize, unless the judge be purblind.¹

1. Geo. Peel, the old Dramatist, in his "Arraignment of Paris," has a beautiful description of Mount Ida, dressed and decked out by Flora to honor the coming of the three Goddesses. Notwithstanding its length the Translator is tempted to insert it :—*plena artis et elegantiarum.*

Flora.—"Not Iris in her pride and bravery
Adorns her arch with such variety ;
Nor doth the milk-white way in frosty night
Appear so fair and beautiful in sight,
As do these fields, and groves, and sweetest bowers,
Bestrew'd and deck'd with parti-color'd flowers.
Along the bubbling brooks, and silver glide,
That at the bottom doth in silence slide,
The watery flowers and lilies on the banks,
Like blazing comets burgeon all in ranks ;
Under the hawthorne and the poplar tree,
Where sacred Phœbe may delight to be,
The primrose, and the purple hyacinth,
The dainty violet, and the wholesome minth ;
The double daisy, and the cowslip (queen
Of summer flowers,) do over-peer the green ;
And round about the valley as ye pass,
Ye may ne see (for peeping flowers) the grass.—
They are at hand by this.
Juno hath return'd her peacocks by her rainbow ;
And bravely, as becomes the wife of Jove,
Doth honor by her presence to our grove :
Fair Venus she has let her sparrows fly,
To tend on her, and make her melody ;
Her turtles and her swans unyoked be,
And flicker near her side for company :
Pallas hath set her tigers loose to feed,
Commanding them to wait when she hath need :
And hitherward with proud and stately pace,
To do us honor in the sylvan chase,
They march—like to the pomp of heav'n above,
Juno, the wife and sister of King Jove,
The warlike Pallas, and the Queen of Love."

After *Pomona*, *Faunus*, the *Muses* and *Country Gods* sing the welcoming song, *Pan* concludes with this sweet and pretty verse :

Pan.—"The god of shepherds, and his mates,
With country cheer salute your States :
Fair, wise, and worthy, as you be !
And thank the gracious Ladies Three
For honor done to Ida."—

The Arraignment of Paris, a Dramatic Pastoral ; By George Peel, 1584.

Every reader of taste will be pleased to see the same subject treated by a well known living poet :

"First, I saw a landscape fair
Towering in the clear blue air,

X. XANTHUS AND THE SEA.

ceive me, oh ! Sea, having-suffered dreadfully, and
my *burning* wounds.

What is this, oh ! Xanthus ?—who has burned thee
er ?

can ;—and wretch *that I am*, I am altogether re-
al, and I boil.

Why did he cast the fire against thee ?

account of the son of this *Thetis of ours* ; for
licated him whilst slaying the Phrygians, and he
t from his rage, but continued-choaking-up my
carcasses, I, taking pity on the unhappy wretches,
st him, wishing to inundate him ; that being ter-
right refrain from *slaughtering* the men.¹ Then

Like Ida's woody summits and sweet fields,
Where all that nature yields
Flourishes. These proud shapes were seen
Standing upon the green,
Like Olympian queens descended.
One was unadorned, and one
Wore her golden tresses bound
With simple flowers : the third was crown'd,
And from amidst her raven hair,
Like stars, imperial jewels shone.—
And that Dardanian boy was there
Whom pale Ænone loved ; his hair
Was black and curl'd his temples 'round ;
His limbs were free and forehead fair,
And as he stood on rising ground,
And back his dark locks proudly toss'd,
A shepherd youth he look'd, but trod
On the green sward like a god ;
Most like Apollo when he play'd
'Fore Midas, in the Phrygian shade
With Pan, and to the Sylvan lost."—*Barry Cornwall.*

scription of this combat between the hero and the river god is very
sublime :

Δεινὸν δ' αὖφ' Ἀχιλλῆα κυκώμενον ἴστατο κῆμα,
ᾧ θει δ' ἐν σάκει πίπτων ῥόος, οὐδὲ πόδεςσιν
εἶχε στήριξασθαι—
—δ δ' ἄρ' ἐκ λίμνης ἀγορούσας
ἤϊξεν πεδίοιο πρὸς κραιπνοῖσι πέτεσθαι
δείσας· οὐδ' ἐτ' ἔλγε μίγας θεός, ὥρτο δ' ἐπ' αὐτόν
Ἀκροκελαινίων—κ. τ. λ.

Il. xxi. 240.

translated the whole passage, with more spirit, if not more fidelity,
by Cowper :

"Now bursting on his head with thundering sound,
The falling deluge whelms the hero round :
His loaded shield bends to the rushing tide ;
His feet upborne scarce the strong flood divide,
Slithering and staggering.

The hero, ——— raised upon his hand,
Leaped from the channel and regained the land,
Then, ——— the shield he raised, and the murmur rose :

had any more any where else, assailed me, and burned up my elms and tamarisks ; and fried my wretched fishes and even my very eels ; and causing myself to see the and boil, and almost rendered me quite dry. Thou seest therefore, in what a condition I am from the blisters.

Sea. Thou art turbid and hot, oh ! Xanthus, as is natural : the blood is, unquestionably, from the dead-bodies ; and the heat, as you say, from the fire. And justly, oh ! Xanthus, *hast thou been thus treated*,—thou who didst make an attack on my grandson, not revering him, although the son of a Nereid.

Xan. Was it not then meet, that I should commiserate my neighbors, the Phrygians ?

Sea. But was it not *also* meet, that Vulcan should feel-pity-for Achilles, as being the son of Thetis ?

XI. ÆACUS, MENELAUS, PROTESILAUS AND PARIS.

Æac. What-is-the-reason, oh ! Protesilaus, that assailing Helen, thou art strangling her ?

Prot. Because, oh ! Æacus, on her account, I lost my life ; leaving my palace half-finished, and my newly-married wife, a widow.¹

Æac. Rather accuse Menelaus here, who led you all to Troy, on account of such a woman.

Prot. Thou speakest rightly : he ought to be inculpated by me.

Men. Not me *shouldst thou accuse*, my-good-sir, but Paris, more justly, who, contrary to all right, carried off the wife of

Swiftest and strongest of th' aërial race,—
Far as a spear can fly, Achilles springs,
At every bound, his clanging armor rings.
The waves flow after wheresoe'er he wheels,
And gather fast, and thunder at his heels."

The student anxious to improve either his taste or his style, should compare the versions of Cowper and Sotheby with the above. A similar procedure might be adopted on various passages of the Greek and Roman poets which have been referred to in this work.

1. As Homer says of him :

Τοῦ δὲ καὶ ἀμφιδροφῆς ἄλοχος Φυλάκη ἐλέλειπτο
Καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
Νηὸς ἀποθρῶσκοντα πολὺ πρῶτιστον Ἀχαιῶν.—*Il.*, ii. 401.

"Him, his fond wife lone Phylace deplored,
His palace yet half-raised bewail'd her lord :
A Dardan spear had revell'd in his gore,
When the chief foremost leapt on Phrygia's shore."—*Sotheby.*

It is supposed that he fell by the hand of Euphorbus.

For he deserves to be strangled, not only by all the Greeks and Barbarians ; as being the cause to so many.

It is a better advice. Wherefore, oh ! cursed at least,—not as formerly before the walls of Troy let thee escape out of my hands.

Thou art treating me unjustly, Protesilaus, and this is one of the the same trade, [or profession,] with which I also am amatory, and am held-captive by the same. And thou knowest how involuntary a passion is that the divinity leads us whither he wishes, and how unable to resist him.

Thou speakest well, would therefore that it were possible for me to catch Cupid here !

But surely, will I decide justly for you, in behalf of Protesilaus. For he will say, that he perhaps was the cause of thy death, but that no one, oh ! Protesilaus, unless thyself, is the cause of thy death ; thou who forgetting thy newly-wedded wife, after ye [the Greeks] had arrived at Troas, before the rest, so daringly and rashly, through thy own fault, on which account thou didst perish the first at Troy.

Wherefore, I will-judge more-justly even of myself, than of thee. For I am not the cause of these things ; but that-it-was-so-ordained from the beginning.

Thou speakest rightly : wherefore then, dost thou insist on it ?

ANTON, IPHIANASSA AND DORIS.—NEREIDS.

What sea-monster of yours, oh ! Nereids, which ye have taken to Andromeda, the daughter of Cepheus, has not

could seem to have taken the hint of this from Virgil's lines :

"Non tibi Tyndaridis facies invisâ Lacanæ,
Culpatuse Paris ; Divum inclementia, Divum,
Has evertit opes sternit que a culmine Trojam."—ÆNEID, Lib. 2, 601.

A very able and interesting article in the VII No. of that excellent periodical, the *Quarterly Review*, on the notions of fate and destiny generally conceived among the ancients, contains also the eloquent remarks of Coleridge in " *Study of the Greek Classics*" concerning the Homeric system of fate. Consult also the poem of Callimachus, *Pelei et Thetidos*, from line 305 to 320, in which an ample description is given of the Parææ, their dress, appearance, employment, &c. St. Augustine, in his *City of God*, Lib. iv. v. *passim* ; and Lactantius, in *loco*.

A very fine description of the meeting of the disconsolate Laodamia with her husband, see Wordsworth's " *Laodamia*,"—a piece of composition which, in the strictest sense of the word *classical*, may also serve to show that

Nereids. By whose means, oh! Triton? whether did Cepheus,—having exposed the damsel, as a bait,—attack and slay it, lying-in-wait with a strong-force?

Trit. No: but ye know, I believe, oh! Iphianassa, and Doris, the son of Danaë, whom,—when together with his mother, he was cast, in a frail-bark, into the sea, by his maternal grandfather, Acrisius,¹—ye saved;—taking pity on them.

Iph. I know whom thou speakest of; but, it is *every way* probable, that he is now a young man, and of a very noble *mien* and comely to behold.

Trit. He slew the sea-monster.

Iph. On what account, oh! Triton?—for, it was not seemly that he should pay such salvage to us.

Trit. I will tell you all as it happened. Forasmuch as he had been sent against the Gorgons, undertaking the enterprize for the king;² but after he arrived at Lybia, where were—

Iph. How, oh! Triton, alone, or did he bring other auxiliaries? for, otherwise the way is difficult.

1. Every person of taste must recur with pleasure to the exquisite fragment of Simonides on the exposure of Danaë and her infant:—

Ὅτε λάρνακι ἐν δαιδαλῇ ἄνεμος
Βρεμε πνέων, κινηθεῖσά τε λίμνη
Δείματι ἤριπέν, οὐδ' ἀδιάντοισι
Παρειαῖς, ἀμφὶ τε Περσεῖ βάλε
Φίλαν χέρα, εἶπέν τε ὦ τέκος
Οἶον ἔχω πόνον· σὺ δ' ἄωτεις, γαλαθηνῶ τ'
Ἥτορι κνώσσεις ἐν ἀτερπεῖ δώματι
Χαλκεογόμφῳ δέ, νυκτιλαμπεῖ,
Κυανέῳ τε ὀνόφῳ· τὸ δ' αὐαλέαν
Ἕπερθε τεῶν κόμαν βαθεῖαν
Παριόντος κύματος οὐκ ἀλέγεις,
Οὐδ' ἀνέμον φθόγγων, πορφύρεα
Κείμενος ἐν χλανίδι, πρόσωπον καλόν.—κ. τ. λ.

“ When loud and louder howl'd the storm around the sturdy ark,
And fiercely leap'd against its sides the ocean's billows dark;
At every surge,—about her child Danaë cl ser cast
Her sheltering arms, while down her cheek the sad tears trickl'd fast:—
' Alas! my child what bitter woes distract thy mother's breast!
Thou know'st them not.—thy glad young heart is hushed in quiet rest.
Tho' brazen-bound, and joyless all, thy midnight bidding-piace,
Tho' through the fearful gloom we speed, o'er ocean's trackless space,—
Thou dost not heed the spray upon thy bright and flowing hair,
Thou dost not heed the storm without, that stirs the troubl'd air;—
Warm in thy folded purple wrapt, nor winds nor waves annoy,
Sweet innocent! long be thy rest—my own, my darling boy!
Oh! if thy wretched mother's lot could touch thy infant mind,
Then hadst thou to thy mother's woes thy little ear inclined,
But 'tis not thus—so still sleep on, enjoy thy slumbers deep,—
Would that the sea and endless fate as harmlessly could sleep.
Though peace for me, oh! Father Jove, fit not thy changeless laws,
Yet grant,—though bold the wish,—my son may yet avenge my cause.'” ***

For a beautiful Latin version of this, see *Tytler, On Translation*.

2. Polydectes, king of Seriphus, sent Perseus on this expedition in order to get him out of the way.

rough the air ; for, Minerva rendered him winged. After he had arrived-at the place in which they I imagine, were sleeping, but he having cut off head, flew away.

Why did he see *her* ? for, they cannot-be-looked-upon by, or he who looks upon them, cannot see in-all-anything else afterwards.¹

Minerva holding out her shield before him,—for, I relating these *details* to Andromeda, and afterwards —Minerva, I say, enabled him to see the image upon the glittering shield, as in a mirror ; then with his left, *still* looking at the image, and with his right hand holding his scymitar, he cut off her head, and her sisters could awake, flew away.² He was

coming along the coast of Ethiopia, and at this-near the land, he beholds Andromeda, exposed on a projecting rock, fastened thereon, of-surpassing-beauty the gods ! with her hair dishevelled and half-naked. Pitying her fate, he asked the reason of her condition and exposure ; and afterwards being gradually captivated, he resolved to assist her forthwith. And when

to the story of their turning into stone every one who looked upon her, has put this legend, as far as it relates to Medusa, in a new and

“ Yet it is less the horror than the grace
Which turns the gazer's spirit into stone ;
Whereon the lineaments of that dead face
Are graven, till the characters be grown
Into itself, and thought no more can trace ;
'Tis the melodious hue of beauty thrown
Athwart the darkness and the glare of pain,
Which humanize and harmonize the strain.”

Lucian's graphic description of this exploit in his humorous “ Encomium

on his “ Shield of Hercules,” has a very fine description of Perseus, giving this exploit :—

Ἐν δ' ἦν ἡκόμην Δανάης τέκος ἱππότα Περσεύς
'Οὐρ' ἀρ' ἐπιψαύων σάκεος ποσὶν ὅθ' ἐκὰς αὐτῆ,
Θαῦμα μέγα φράσσαδ'· ἐπεὶ οὐδαμῇ ἐσθῆρ' ἴκτο.
Τὼς γὰρ μιν παλάμαις τεύχε κλυτὸς Ἀμφιγυήεις
Χρῦσεν, ἀμφὶ δὲ ποσσὶν ἔχε πτερόμεντα πέδιλα.—κ. τ. λ.

ἌΣΠΙΣ ἩΡΑΚ. l. 214, et infra.

“ There was the horseman, fair-haired Danaë's son
Perseus.

Bound to his feet were sandals winged ;
Of brass a sword, with hilt of sable ebony,
Hung round him from the shoulders by a thong ;
Swift e'en as thought he flew. The visage grim
Of monstrous Gorgon all his back o'erspread,
And wrought in silver, wondrous to behold,
A veil was drawn around him, whence in gold
Hung glittering fringes : and the dreadful helm

monster and with the other, displaying the Gorgon's head, he turned it into stone. But this, at the same moment, and as many parts of it as beheld the Medusa's head, were petrified. But he, having loosed the fetters of the damsel, *and* supporting her with his hand, led her off, walking on tip-toe from the rock, which was slippery : and now he is celebrating *his-marriage* in the palace of Cepheus, and he will soon bring her *away* to Argos ; so that, instead of death, she has met with no common match.

Iph. Verily I am not-at-all irritated on account of what has happened, for in what respect did the damsel injure us, *even* although her mother¹ boasted somewhat, and thought herself more beautiful than we ?

Dor. That thus, she, at least, being her mother, might-be-afflicted on account of her daughter.

Iph. Let us, oh ! Doris, think no longer of those *things* ; *even* although a barbarian woman boasted above her deserts, for she has atoned sufficiently to us ; being dreadfully frightened on account of her daughter. Let us therefore rejoice on the marriage.

XI. GEOGRAPHY.

I. EUROPE.

1. All Europe is habitable, except a little *portion* which is uninhabitable on account of the *excessive* cold. It is bounded by people-of-the-Northern-regions,² who dwell near the Tanais, the Mæotis, and the Borysthenes. Of the habitable part, the very cold and mountainous *portion* is from its nature scarcely habitable : but even those parts badly inhabited, on getting skilful *agricultural* managers, are soon reclaimed, *and brought under cultivation*. As for instance, the Greeks occupying mountains and rocky tracts of *country*, inhabit them without inconvenience, on account of the knowledge which they have of civil-polity, and the arts and other *superior* in-

1. Cassiope,—

“ That starr'd Ethiop queen that strove
To set her beauty's praise above
The Sea-Nymphs, and their powers offended.”—*Milton*.

2. If, as some commentators assert, we read ἀμαξίοικois, the translation will be,—“ those people, whose habitations are in wagons,”—“ wagon dwellers.”

which they possess, concerning a regular-mode-of-
the Romans having conquered many nations, savage
re, and of manners even more than usually bar-
t them to live in organized political society.

differs from the other great divisions of the earth
that it produces those fruits which are best in
most necessary for the support of life, and as
as are useful: but they [the inhabitants] import
frankincense and precious stones, things, the
h does not render life less comfortable than does
ce agreeable.¹ In like manner, Europe supplies
of all sorts of cattle, and but few² wild beasts.
a, the greater part is thinly inhabited; for the
t the mountains, and woods, and a champaign
g but a light soil, and this not equally well wa-
northern part is, in addition to its roughness, ex-
l. The southern part is almost entirely of a fer-
ne-climate; particularly that part beyond the
rcules.³

er Betis, running from the east, flows through
s country the Luditanians inhabit; the most in-
l the Iberians. The Betis is navigable-inland
els; and there are found on its banks, as well
etals, as a great quantity of silver. All Iberia
noxious animals, with the exception of rabbits,
-the-earth.⁴ These are injurious to plants and
wing their roots.

ia, and the region bordering on it, is very pro-
nds in metals. For no where else in the world
und, that either gold, or silver, or brass, or iron
o abundantly or so good, to the present time up.
t only dug from mines, but is also washed down;

of the sentence, which from its extremely idiomatic phraseology, is
in a literal English version, may be thus verbally rendered:—
fe is not the less comfortable to those destitute of them, than it
o those abounding in them."

ity," &c.

pillars mentioned by Dionysius, the Geographer:

Ενθα τε καὶ στήλαι περὶ τέρμασιν Ἡρακλῆος
ἱστῶσιν (μέγα θαῦμα) παρ' ἰσχυρόντα Γάδειραν,
ἱακθὼν ὑπὸ πρηνῶνα πολυσπερίων Ἀτλάντων
ἱχι τε καὶ χαλκεῖος ἐς οὐρανὸν ἔδραμε κίων.

Where on the shores confining Gades' land, by
stupendous sight!—Herculean pillars stand
beneath Mount Atlas' long projected shade,

particles of gold appear-glittering. Among these particles of gold ore, it is said, that lumps are sometimes found even half a pound weight; which they call masses,¹ requiring little purification.

6. Of *all* the Iberians, those called Lusitanians are the bravest. In *their* wars they carry light shields of a very small size, interwoven with cords² made of the nerves and sinews of animals, and capable, by their firmness, of protecting the body very effectually. They use javelins made of iron *and* barbed *at the point*; *these* they hurl with great skill and to a great distance. Being very nimble and light *of body*, they flee and pursue with great facility. In time of peace, they practise a certain agile kind of dance, which requires untiring vigor and great suppleness of foot: in their wars, they march according to a regular-harmonious-movement,³ and sing pæans when they advance against their enemies.

1. *Casaubon* in his notes on *Strabo*, appears to think "the Geographer" labored under some confusion of terms or ideas in this passage.—See *Strabo*, lib. 3, in loc. cit. See also *Pliny*, lib. 33, in loco.

2. Or, "thongs." *L'Abbe Terrasson*, in his elaborate French translation, renders the word *νεύροις, de cordes de boyau!* In the same chapter, the *Abbe*, while translating the description of the Lusitanian javelins, which were made of iron, coming to the epithet *ὑκιστρώδεσσιν*, very ingeniously renders it—*et faites en formes d'hameçon*, "and made in the form of a fish hook!" It would be rather difficult to conceive what execution among the enemies' ranks could be effected by javelins, "made in the form of a fish hook."

Numberless instances of similar inaccuracies might be adduced, not only from the translation of the *Abbé*, but from those of almost every French writer attempting to give a Gallic dress to the illustrious authors of ancient Greece or Italy—[particularly the former]—which have ever fallen under the Translator's observation.

3. One of the most beautiful specimens of the adaptation of sound to sense, in any language, is perhaps the following extract from a living poet:

"Nor could they wait, so piping mad they were,
Till each man had his orders to begin,
But in a moment they displode their air
In one tumultuous and unlicensed din;
Out flies, in storm of simultaneous blare,
The whizzing wind compest their bags within,
And whirling through the wooden pipes so small
Growls gladness to be free'd from such confining thrall.

Then rose, in bursts of hideous symphony,
Of pibrochs and of tunes one mingled roar;
Discordantly the pipes squealed sharp and high,
The drones alone in solemn concord snore;
Five hundred fingers, twinkling funnily,
Play twiddling up and down on hole and bore,
Now passage to the shrilling wind denying,
And now a little raised to let it out a-sighing.

Then rung the rocks and caves of Billyness
Reverberating back that concert's sound." &c., &c.
Tennant's "Anster Fair."

Pyrenean mountains, *both* from their height and extinguished beyond others. There being many on, it is said, that in ancient times all the mountain was almost wholly burnt up by some shepherds, *identally, or otherwise*, set it on fire. Wherefore, being for several days in succession, it is said that of the earth was burnt, and that the mountains, incident, were called Pyrenean; and that the surrounding region burnt ran with a quantity of silver, and that masses of pure silver were then formed.¹ Its use known to the neighboring people, *it is also said*, that the Phœnicians, who followed traffic, having learned what was purchased the silver for some trifling barter of other goods, *it is moreover said*, that the Phœnicians derived great riches.

The islands of Iberia are islands, called by the Greeks, Gymnætes, because of the inhabitants' living without clothes, during the summer season; but by the neighboring people the Romans *they* are called Balearick, from the inhabitants' using with slings large stones, in-a-manner-superior to other men.² Their arms consist of three slings; one which they keep around their head, another round their waist, and a third they hold in their hands. In war, they sling stones of much larger size than those *flung* by others; and so as to appear a missile cast from some catapult.

Galatia, lying for the most part under the northern constellation of Ursa Major,] has-a-wintery-climate, and is excessive for during the winter season, in cloudy days, in which rains *that fall in milder climates*, it snows in great quantities; and in clear weather, the country abounds with ice, and is subject to intense frost: by which means, the rivers, when congealed, are bridged over by their proper nature. Only occasional travellers, few in number, going on horseback over; but numerous armies³ with their beasts of burden loaded wagons, journey over in safety. Of the large rivers flowing through Galatia, and, by their

alludes to this:

"Here the gruff mountains, faithless to the vows
Of lost Pyrene, rear their cloudy brows;
Whence when of old the flames their wood devour'd,
Streams of red gold and melted silver pour'd."—*Mickle's Lus.*, iii.

"So from the Balearic engine flies
The rapid bullet through the yielding skies,
With added motion, added heat acquires,"

into the ocean, others into the sea below us. Of those emptying into the Mediterranean sea,¹ the Rhone is the largest; having its sources in the Alps, and emptying into the sea by five mouths.—10. The rivers of this country are advantageously situated; so that, by means of *these* rivers, merchants transport goods from the ocean to the sea, and the contrary: few places obliging them to be carried on land.

11. In Galatia, silver is not generally found, but there is much gold, which nature, without any great or troublesome labor, yields to the natives. For in pits dug to a moderate depth, are found lumps of gold, even as big as one's hand, and sometimes requiring but little purification. The remaining portion is also composed of small particles and of lumps: these in like manner requiring but little cleansing.—12. The gold they use for ornament; not only the women but also the men: for around their wrists and arms, they wear bracelets, and around their necks, they wear very thick rings of solid gold; and they have even golden breastplates.²

13. The whole nation which is now called Celtic, and Galatian, and Gallick, is courageous and warlike, and particularly celebrated in equestrian battle; and they form the most efficient portion of the Roman Cavalry.³ They are simple in *their manners*, and not mischievous: but in addition to the simple and warlike part of their character, the Galatians have much of the giddy, the boastful and the showy.—14. They are large of body, and soft and fair in flesh; they not only have yellow hair by nature, but they also endeavor by artificial means to increase the physical peculiarity of its color: for they continually anoint⁴ their hair with a solution of chalk, that it may become glossy; and they draw it back from the forehead towards the top of the head and neck,⁵ so as to exhibit in their countenance an appearance, like that of Satyrs and Pans; as the hair, from this treatment, becomes so thick as to differ in no respect from the mane of horses. Some of

1. Lit. "to the sea near-to," or "close-by us."

2. This fondness for display—so characteristic of the various branches of the Celtic race in every age and country,—refers itself, perhaps, to their oriental origin. In many parts of Ireland, ornaments of the purest gold and silver have been found in such quantities, and of workmanship so elaborate, as to indicate, not only great wealth, but a high degree of refinement, in the people from whom they have come down to us.—See *Moore's Ireland*, vol. I. chap. 9.

3. Lit. "they supply the most efficient cavalry to the Romans."

4. Lit. "anointing," or "smearing."

5. Some think this ought to be translated "the temples."

their chins, and some moderately nourish a beard, probably born smooth their jaws,¹ and suffer their mustaches to grow down so as to cover their mouths.

On expeditions and in battles, they use a yoke of horses to draw their chariots, each chariot having a charioteer and a driver.

When in order of battle, they are accustomed to stand in ranks of the line and challenge the bravest of the enemy to combat: clashing their arms and striking-terror into their antagonists. But when any one accepts the challenge, they begin to sing the gallant-achievements of their ancestors, to extol their own virtues, and revile their foe. 'Treads of their fallen enemies, they suspend them from the spears of their horses, and giving the bloody spoils to their attendants, they carry them off as booty; chanting the song of victory. These, as the choicest trophies, they nail up in their abodes, as when they take in hunting. Embalming the heads of their most valiant enemies, they keep them carefully in a chest, and proudly-exhibit them to strangers.

Adjacent to that part of Galatia which lies-along-the- borders of the forests called the Hercynian, lie several islands in the ocean; one of which [and that the largest] is called Bithynia. This being triangular in shape, like Sicily, with unequal sides. It is said, that aboriginal² tribes

3."

from whom the extract is taken, had been misinformed on this subject by the small inhabitants of Britain, as well as of all the western parts of Europe; but who, prior to this period, had been expelled from these countries by migratory swarms, either of the Celtic or of the Gallic race; and were completely amalgamated with their kindred race in Ireland, or cooped up in the mountainous districts of Wales.—See *Lhuyd's Preface to his "Irish Dictionary."* *Variorum History of England*, vol. I. *in loco*. On the subject of the Celtic language,—so long a bone of contention among the learned,—the reader is thought to consult Dom. Pezron in his *Antiquité de la nation et de la langue Celtique*, &c. Paris, 1703; M. Bullet, Royal Professor in the University of Besançon, in his *Recherches sur la langue Celtique*, &c. Besançon, 1770, 3 vols. fol.; and O'Flaherty's *Observations on the History of Ireland*. Consult also the learned and judicious work of M. Adolphe Pictet, *Sur l'affinité des langues Celtiques avec le Sanscrit*, 1837; and the *Dublin University Magazine*, No. CI., Art. "Archæo-

logical writers, it is satisfactorily shown, that not only were the Greek, Latin, and other languages largely indebted to the Celtic, but that the Latin was in a great measure formed from the union of the Greek and the Celtic:—for it is evident from the researches of these laborious antiquarians, that the primeval Celts, who were the possessors of all the western regions of Europe at a very early date, and that in the course of their migration, one of these swarms became established in the Greek colonies then recently settled in Italy:—and that from this union of both sprung the Latin tongue.

As the learned Leibnitz, the Celtic of Ireland, (a country the longest and most unintermixed,) bids fairer for originality than perhaps the language of any people in modern times. The Irish Celtic (or Gaelic) is unquestionably a nervous, copious, and pathetic language extant: totally free from the harshness of consonants and gutturals, which rendered the Celtic dialects of an-

the Trojan war; they have houses of very-simple-construction, being generally built of reeds and wood. It is said that they are simple in their manners, and very far removed from the craft and depravity of the men of our day. It is also said, that they use very-frugal fare, altogether different from the luxury generated by wealth: it is said, that they have kings and many rulers, and that, for the most part, they live in peace with one another.

17. Those inhabiting that promontory of Britain called the Belerion, are remarkably hospitable, and, on account of their intercourse with foreign merchants, are in-a-great-measure-civilized in their habits and manners.¹ They manufacture tin, skilfully working the soil which produces it.—18. The most part of Great Britain is level and woody, but it has also many mountainous districts. It produces grain and herds of cattle, and metals both gold, silver, and iron; it also furnishes skins, slaves, and hunting dogs. The Celts make use of these dogs² in their wars. The Britons are large of body, and their habits and manners are simpler and more-unpolished than those of the Celts; so that some of them, through extreme-ignorance, although abounding in milk, do not make cheese; they are unskilled in horticulture and other matters relative to tillage. Forests-and-woods constitute their towns and villages; for, enclosing a large circuit of ground, with felled trees, they both build huts there for themselves and stable their cattle; yet only for a short time. The atmosphere is rainy rather than snowy. In calm weather, a mist³ prevails for a length of time; so that during the whole day,

On this subject, and indeed on most others, interesting to the inquisitive scholar, the learned divine, or the sincere Christian, an attentive perusal of the work last named is strenuously recommended. This inestimable production, so unaccountably overlooked by the generality of readers, and which, although constituting one of the most powerful bulwarks of Christianity, had the rare merit of extorting the commendation of the learned, but infidel Gibbon;—is thus eloquently characterized by one of the most eminent authors of modern times. "This work presents to the reader a mass of general information, digested and arranged with an ability and a candor never surpassed. Here no art, no science is left unnoticed. Chronology, criticism, eloquence, painting, sculpture, architecture—in a word, whatever has occupied or distinguished man in times of barbarism or of civilization; in peace or in war; in the countries which surround us, or in those which are far remote; in these latter ages, or in times over which centuries upon centuries have revolved; all of these are treated of, not flippantly or ostentatiously, but with a sobriety and solidity peculiar to the writer."

1. The case, in modern times, has been exactly the reverse. Until very lately, the inhabitants of Cornwall were, in their language, customs, and mode of life, in a state of almost primitive simplicity, nearly verging on barbarism.

2. Supposed by many writers to have been brought from Ireland, and to have been the well known Irish wolf-dogs, so celebrated for their strength and courage.

3. Or, "fog."

to see the sun for three or four hours only at

Germans differ but little from the Celtic tribe, in
 sive fierceness, size and yellow color ; and they
 similar in features and in laws : whence also they
 Germans by the Romans : this word signifies kin-
 more northern tribes of the Germans are migra-
 nadic ; and are, without-difficulty, prompt to change-
 of-abode on account of their not hoarding-up-any-
 . The Germans along the ocean are called Cimbri.
 e a custom *practiced among* them of the following-
 at, along-with their wives, who-used-to-go to the
 their husbands, used-also-to follow holy women,
 n-the-gift-of-prophecy, grey-haired, clothed in
 , together with a short-linen-cloak, fastened with
 e, wearing a brass girdle *round their middle*, and
These then, provided with swords, go through the
 et the captives : and putting garlands on the heads
 ns, they conduct them to a large brazen cauldron,
 about twenty measures. They have a ladder,
 of these women ascends,² and leaning-over the
 uts the throat of each *captive* suspended *over the*
 om the blood, as it gushed into the cauldron, they
 e-divination. Others, cutting-open *the victims*,
 pection of the entrails announced victory to their
 . During the engagements, they used to strike
 extended over the wicker work of the wagons, so
 ce a tremendous sound.

ne foot of the Alps commences the country called³
 e districts below the Alps form a very fertile, level
 nd *are* studded with very productive hills. 'The
 this *country* nearly in the centre : and in conse-
 whole region abounds in rivers and marshes ; par-
 at of the Heneti. Some peculiar honors are re-

well known density of the atmosphere of England, even at the present
 country is comparatively free from forests and marshes, we may
 that the account in the text by Strabo must have been nearly, if not
 his own times : when the whole island, as it appears, was covered
 water.

ing ascended."

ote ἀρχή τῆς νῦν Ἰταλίας—"the beginning of the country now called
 accipendum, τὸ νῦν, says Casaubon in his note on this passage. The
 ns is both curious and well founded.—See Strabo, lib. 5, n. 2, p. 210.
 nth's "Traveller," for a description of Italy, beginning with—

"Far to the right, where Appenine ascends,
 Bright as the summer, Italy extends," &c.

tion of 60 or sixty lines, is wonderfully replete with

—are *still* shown. It is moreover-related, that in these groves wild beasts become tame, and that stags herd with wolves :¹ that they will endure persons to approach, handle-and-touch them : and that those beasts, *usually* pursued by dogs, after they have fled thither, can be pursued no farther.

22. The Ligurians inhabit a wild, rugged, and very sterile country :—from their labors and incessant toils, on account of *the nature of* their employment, they lead a wearisome and miserable life : for the country being woody, some are the whole day, employed hewing down trees ; others who endeavor-to-till-the-earth, are for the most part of the time *only* breaking stones ; on account of the excessive ruggedness of *the soil* :—for with their tools, they cast up no clod without a stone : and undergoing such toil in their *usual* labors, they *nevertheless* overcome nature by their dogged-untiring-perseverance : yet toiling much, they receive very scanty fruits ; and *these* with difficulty. In this toilsome-employment, they have their wives, as assistants, who are accustomed to labor equally as their husbands. *Some* continually follow the chase, in which, taking many wild beasts, they *thus* make-up for the deficiency of fruits. They are bold and courageous, not only in war, but also in those casualties of life involving the most-frightful-dangers : for, engaging-in-traffic, they sail over the Sardinian and Lybian seas, readily casting themselves into irremediable perils. For, making-use-of boats more simple-in-their-construction than rafts, and less provided with other matters necessary in a *sea worthy* vessel, they

1. Or, as Virgil sings in his really sublime Eclogue, [IV.] when describing the forthcoming golden age :—

* * * * * *Nec magnos metuunt armenta leones.*

Which Scaliger, in his Greek version of the Bucolics, has happily rendered—

* * * * * *ἀγέλ' οὐ δέουσιν λέοντας.*

But one of the most curious parallel passages on record, is probably that quoted by Lactantius, from the verses of the Cumæan Sibyl, and extant in his time.

Οὐδὲ λύκοι σὺν ἄρνεσ' ἐν ὄρεσιν ἀμιλοῦνται,
 Χόρτον παρ' λύγκες τ' ἐρίφοισιν ἅμα βόσκονται,
 Ἄρκτοι σὺν μῶσχοισιν ὁμοῦ, καὶ πᾶσι βροτοῖσι,
 Σαρκοβόρος τε λέων φάγεται ἄχυνρον παρὰ φάτναις.

For the pleasure of the student in modern languages, the Italian of the above is here subjoined :

*Non giostreran cogli agni i lupi al monte ;
 Ed i cervieri co' capretti in torma,
 E gli orsi co' vitelli, e ogn' altro armento
 Pasceran l'erbe insieme, e appo le stalle
 Crudivoro lion ciberà paglia.*—PILENEJO.

most dreadful reverses of the wind-and-storms, in
onishing manner.¹

er on these, are the Tyrrhenians, who by the
called Etruscans and Tuscans, possessing all the
ar as the river Tiber. The Tiber flows from the
Mountains. It is supplied with many rivers :—
ly through Tyrrhenia itself, and afterwards divi-
—first Umbria, then the Sabines, and Latins, who
untry to Rome, as far as the sea coast.—24. The
being formerly distinguished for bravery, obtain-
on of an extensive country, and built many con-
ies. Being in like manner powerful in naval ar-
and being, for a long time, masters-of-the-sea, they
ause that the sea near Italy was called Tyrrhe-
hemselves : exercising and reducing to a regular
oursuits relative to land forces, they *also* invented
, and many other *warlike* instruments ; most of
Romans, in a laudable spirit of imitation, trans-
ir own institutions. They cultivated the sciences,
ogy and theology to a high degree ; and beyond all
e, did they study every thing connected with the-
of-thunder-and-lightning. Inhabiting a very-fer-
r, and carefully-tilling-it, they acquired an abun-
ruit and grain. Being formerly very celebrated,
ards fell into luxury ; and passing their lives in
s and idle-amusements, they *speedily* lost that prow-
ously-aspired-after by them in ancient times ; and
ally-forgetful² of the glory acquired by their ances-
3

country of the Latins lies between the sea shore

s, the people inhabiting that part of Italy called by the ancients Ligu-
remarkable for their skill and courage in naval affairs. The Genoese
ed the character of their Ligurian ancestors, in this as well as in many

ent, that, agreeably to the idiom of our vernacular tongue, the verb
must have a sense, when referred to *δόξαν*, very different from the
en referred to *ἀλκὴν* : because, although the degenerate Tyrrhenians
courage and prowess handed down by their ancestors, they could not
—howsoever unmindful of it they might be,—the glory acquired by
s. That was imperishable and could never die ; [as beautifully described
see *Iliad*, in *loco*.] hence the necessity of the Zeugma introduced in the

* * * O, lost to glory, lost to fame,
Thou dark oblivion of thy ancient name,
By every vicious luxury debased,
Each noble passion from thy breast erased :
Nerveless in sloth, enfeebling arts thy boast—
Oh ! *Tuscany*, how fallen, how low, how lost !—*Mickle*.

Albula quem Tiberim mersus Tiberinus in undis,

ted, has a fine climate with a rich and fertile soil;¹ except a few places along the sea coast, *to wit*, as many as are marshy and sickly, or some which are mountainous and rocky : but all these are not entirely unproductive and useless, for they afford abundant pastures, or wood, or certain fruits, which grow in marshes or in rocky grounds. Cæcubum, being marshy, is very favorable-to-the-growth-of-that wine plant which is most productive of good wine, and which is trained on trees.

27. Of all these countries, that of Campania is blessed with the most delightful climate and the most fertile soil:² it is surrounded by productive hills, and the Samnite mountains, and those of the Oscii. On account of the goodness of the soil, the country was, *at all periods*, a subject of contention. It is related that some districts of these plains are sowed throughout the year ;—twice with spelt, the third time, with millet, and that some parts produce esculents in a fourth sowing.³ And the Romans certainly get their best wine thence : i. e.—the Falernian, the Statanian and the Calenian. And in like manner, all that region also, which is around Venafrum—contiguous to these plains, is equally productive in olives.

28. Beyond these regions lies Mount Vesuvius, covered on all sides with delightful fields, with the exception of the top : this is level for a great part, and entirely barren ; *but* cineritious⁴ in its external-appearance, and exhibiting *num-*

1. *Εὐδαίμων*, when characteristic of a country, would appear to signify not only "rich and fertile," but also, "of a happy temperature," or, "blessed with a fine climate ;" as *εὐδαίμων Ἀραβία*, where the epithet undoubtedly means, "blessed with a delightful climate," as well as, "fertile, rich, or happy in its productions ;" yet in none of the lexicons, which have come under the Translator's observation, is this sense attached to the epithet.

2. See the foregoing note.

3. Ancient writers have lavished their most eloquent descriptions on the fertility of this part of Italy. Nor are modern travellers less enthusiastic in their praises of *Campania Felix*. Few, however, have been so happy as the elegant and classical Eustace :—

"Plains shaded with rows of mulberries and poplars ; vines waving in garlands from tree to tree ; rich harvests bending under this canopy ; hills clad with groves and studded with houses ; mountains covered with forests ; and in the midst, Vesuvius lifting his scorched front and looking down upon cities, towns, and villages rising promiscuously round his base. Add to these, a sea never swoln with storms, a sky never darkened with clouds, and a sun that seldom withdraws his cheering beams. All these beauties, that portray Paradise to our fancy and surpass at once the landscape of the painter and the descriptions of the poet, are combined in the garden of Italy, the *happy Campania*."—*Classical Tour*, ii. ch. 4.

4. It is not from ostentation, but from want of another word equally expressive, that this Latinized English epithet is here used. "Ashy," "ash-colored," "consisting of ashes," "like ashes"—do not, in the Translator's idea, convey the meaning of *τεφρώδης* so adequately as "cineritious."—See *Drummond's "Giant's Causeway."*

y cavities¹ filled with stones, black and sooty in
s if eaten-through by fire : so that a person might
nat this place was formerly on fire, and had burn-
and that they were extinguished on failure of

na, which Myscellus founded, seems to have cul-
ts of war, and those of athletic exercises, with
. Hence in one Olympiad, those excelling all the
itors were seven men, Crotonians,—every one :³
urally appears this saying arose,—that “the last
ians was the first of the other Greeks.” Crotona
duced⁴ numerous Olympic Conquerors ; although
s-city for a very long time, on account of the slaugh-
izens who fell in vast numbers at the river Sagra.
mber of Pythagorean philosophers and Milo the
wrestler, the companion of Pythagoras, who
or a long time,⁵ contributed to the renown of the
aid, that, at one time, a main pillar giving way

is here used in a sense almost similar to that in which *Plato*—as
s—applies the noun *σῆμαγες*, in his celebrated metaphor of the
e “*A Literal Translation of Longinus* ;” Sect. 32, *in loco*.

m the many and violent eruptions that have since taken place the
ce of the mountain has been much altered, yet the descriptions of
agree in all important particulars with the account in our text.

ower tract is covered with large towns, and with the villas and villa-
them, and is a region of fertility, beauty, and population. The up-
e of perfect devastation, furrowed on all sides with rivers of lava,
black lines over the surface. The summit of the mountain has
ncated cone ; and is formed almost entirely of ashes.”—*Eustace's*
ch. 1.

liar elegance of *ἐπὶ ἄνδρες ἅπαντες*—“seven men, every one Cro-
dent will refer to a note in the poetical selections of this work,
Fugitive.” He should also consult “*Kennedy's Homer* ;” *ILLIAD*,

ent student should here be informed, that *οὖν*, in this passage, is not
of the text as it appears in the *Greek Reader* ; because it must be
to the successful cultivation of gymnastic exercises by the Croto-
nd perhaps more directly, to the salubrity of their climate :—a cir-
ciously omitted by the Compiler. To the latter, *Strabo* evidently
ter speaking of the proverb *υγιέστερος Κρότωνος*, he adds, *ὡς τοῦ*
αὐ καὶ εὐεξίαν ἔχοντός τι φέρων διὰ το πλῆθος τῶν ἀθλητῶν πλείστ-

res, illustrative of the German Compiler's want of taste might be
at the invidiousness of the task, as well as the nature of the present
ude any such necessity. See *Hippocrates* in his treatise *περὶ τοπῶν*,
s and well founded remarks on the influence of climate on the
. The curious reader would do well to consult it.
us speaks, in reference to this fact :—

“Unto the Samian sage belongs
The brightest witness of recording fame.”

* * * * *
He sought Crotona's pure salubrious air,^{ized by Google}
And thro' great Greece his gentle wisdom taught.
His mental eve first launched into the deeps

he met the *following* melancholy termination of his life : for it is said, that journeying at one time through a deep wood, he found a large tree *which was-being* split with wedges : and *that* thrusting his hands and also his feet into the fissure, he endeavoured-by-force to cleave it entirely : but that his strength availed so far only as to cause the wedges to fall out, and that then the members of the tree closing forthwith, and that he being thus caught in so extraordinary a trap, became a prey to wild beasts.¹

30. Next in order is Sybaris, a colony of the Achæans, *situated* between two rivers, the Crathis and Sybaris. This city was anciently so distinguished for its prosperity, that it bore sway over four neighboring nations, and had five and twenty cities subject to it, and carried on a war against the Crotonians with 300,000 men :—the city itself² filled up a compass of fifty stadia, along the Crathis. Through luxury and indolence, they were deprived of all this happiness by the Crotonians in seventy days : for they, on taking the city, turned the river against it and laid-it-under-water.

31. The Sybarites were³ infamous for their luxury ; *as being a people* who would not suffer those manual-arts productive of noise to have-any-place in their city ; such that of smiths, and of carpenters and the like : in order, that their slumbers might altogether undisturbed. It was not lawful to rear a cock in that city.⁴ Timæus relates concerning them, that a man of Sybaris once going into the country, and see-

1. Byron has alluded to this in one of his odes :—

“ He who of old would rend the oak,
 Dreamed not of the rebound ;
 Chain'd by the trunk he vainly broke,—
 Alone—how look'd he round ! ”

2. Lit. “ inhabiting,” or, “ with their habitations,” &c. The people of Crotona, as the Sybarites assert, had the assistance of Dorieus, the warlike son of Cleomenes, in this war. Ὡς λέγουσι . . . τοὺς δὲ Κροτωνιῆτας περιδείας γενομένους, δεηθέντας Δωριέως σφί τιμωρῆσαι, καὶ τυχεῖν δεηθέντας σωτραπεύεσθαι τε δὴ ἐπὶ Σύβαριν.—*Herod. lib. v. 44.*

3. Lit. “ are.”

4. Thomson has some beautiful lines on this subject :—

“ No cocks with me to rustic labor call,
 From village on to village, sounding clear ;
 To tardy swains no shrill-voic'd matrons squall,
 No dogs, no babes, no wives, to stun your ear ;
 No hammer's thump, no horrid blacksmith near,
 No noisy tradesman your sweet slumbers start,
 With sounds that are a misery to hear :
 But all is calm, as would delight the heart
 Of Sybarite of old, all nature, and all art.”—*Castle of Indolence.*

ers digging, said, that he had *thereby* got a rup-
 ; and, that one of those listening to his recital,
 —“and I *by* hearing you relate the *circumstance*
 in in my side.” Another Sybarite, taking a jour-
 lemon, and being invited to the public repast, *after*
 wooden-benches and supping with them, said,
 y he was astonished *on* hearing of the manly-
 the Lacedemonians, but that now on seeing them,
 inion they differed in nothing from other *men* ;
 the vilest slave would choose death sooner than
 ng such a life.—32. Together with their pros-
 ery location of the city would-seem to have stim-
 to indulge-in-luxury : for their city being situ-
 alley, it was during the summer season, exces-
 n the morning, and evening, but at mid-day, in-
 ;—whence also *it seems* to have been *proverbially*
 a person in Sybaris not wishing to die before his
 see neither the setting nor the rising sun.—33.
 a degree of luxury had they advanced, that they
 r horses to dance to the sound-of-flutes at their
 Therefore the Crotonians, knowing this, when
 war on them, struck-up this dancing tune ;—for
 warlike equipments they had also flute players—
 as the horses heard the music, they not only be-
 e, but with their riders on their backs, deserted to
 uns.¹

l Islands, Sicily is both the most-valuable and has
 pre-eminence by the antiquity of its mythological-
 is island, from its figure anciently called Trinacria,
 e Sicanians, who inhabited it, Sicania,² and lastly
 cilians, who in a body passed over from Italy, has
 named Sicily. Its circumference is about 4360
 erefore³ the Sicilians inhabiting it have heard from
 tors,—the report being always handed down from

inding the effeminacy and degradation of the Sybarites, yet when
 Lucanians, and afterwards by the Romans, they retained an attach-
 me and language of Greece, which they evinced in a manner highly
 air taste and feeling. “Being compelled by the will of the conquer-
 circumstances, to adopt a foreign language and foreign customs,—
 nus, who relates the anecdote [in Athenæus,] emphatically calls be-
 they assembled annually on one of the great festivals of Greece, in
 the memory of their Grecian origin, to speak their primitive language,
 with tears and lamentations their sad degradation.”—*Eustace's Clas-*
 h. 3.

enus, B. xiii.

unnecessary tautology, it has been deemed advisable to leave the
 as untransliterated. This however can form no diff-

the soil, first produced the seed of wheat.¹

35. And they alledge, that there is most manifest proof of the abduction which happened with regard to Proserpina in it: because the goddesses made this island their abode, on account of its being particularly dear to them. Mythologists relate, that the abduction took place in those meadows, which are near Enna. There is near the city a certain place, beautifully-adorned with lilies and other flowers of all kinds, and well worthy of being-seen.² On account of the fragrance of the flowers³ growing there, it is said, that dogs accustomed to hunt, were unable to follow-the-scent; being *here wonderfully* impeded in the exercise of their natural faculty. The above-

1. Or, "grain,"—"corn."

2. "That fair field
Of Enna, where Proserpine gathering flowers,
Herself a fairer flower, by gloomy Dis
Was gather'd, which cost Ceres all that pain
To seek her through the world."—*Paradise Lost*, b. 4.

In one of Barry Cornwall's best productions, he thus speaks of this delightful vale:

* * * * * "What a vale
Is this of Enna! every thing that comes
From the soft earth springs here more graciously.
* * * * * Here, the bosom
Of the green earth is almost hid by flowers."

Pluto's approach is very finely pictured:

"Mark him as he moves along,
Drawn by horses black and strong,
Such as may belong to night,
Ere she takes her morning flight.
Now the chariot stops: the god
On our grassy world hath trod:
Like a Titan steppeth he,
Yet full of his divinity.
On his mighty shoulders lie
Raven locks, and in his eye
A cruel beauty, such as none
Of us may wisely look upon."—*Rape of Proserpine*.

The student of refined taste will deprive himself of a rich treat by omitting to peruse the entire of this rich and glowing production of the most classical of modern poets. He should also read the fine description of the vale of Enna, and of the abduction of Proserpine, in Homer's Hymn to Ceres, beginning thus:

παίζουσιν κοῦρησι σὺν Ὠκεανοῦ βαθυκλάποις,

and ending with the 20th line. Hole's translation, although periphrastic, is, nevertheless, very well executed. His remarks in the notes to the Hymn throw some light on the meaning of this μῦθος, or fable.

3. The flowers of the vale of Enna seem to have passed into a proverb;—in the *Pervigilium Veneris*, l. 103, we find,

"Hybla florum sparge vestem
Quantus Ennæ campus est."

Thus translated by Nott:

"Hybla! thy flow'ry vestment spread,
And vie with Enna's perfum'd mead."

Trans. of Catullus, v. 2, p. 199.

meadow is on the upper part, smooth and very well
 round about the extreme borders, it is high and
 with steep-banks: it seems to lie in the middle of
 island; on which account it has been called by
 navel of Sicily. It has in its neighborhood
 meadows, and around these, marshes¹ and an im-
 looking towards the north; through which, My-
 ay, that Pluto ascending with his chariot, effected
 on of Proserpina. After the abduction, they re-
 eres, being unable to find her daughter, having
 hes at Ætna, travelled over a great part of the
 that she particularly benefited those men who
 ived her; giving-them-as-a-recompense, the seed

the parts on the top of Ætna are bare and ciner-
 in winter time, full of snow: the parts below *these*
 d with woods and shrubs of various sorts. The
 the mountain would appear to have undergone nu-
 nges from the progressively-consuming-nature³ of
 one time flowing into one crater; another time di-
 then again sending forth streams of melted lava;
 and vapor, and again hissing masses of molten
 metal. By night, bright flames always appear to
 its top; while by day, it is enveloped in smoke and

island Cynrus, which is called both by the Romans.
 natives, Corsica, is⁵ of considerable size, and has

id (Met. v. 386) has elevated into a beautiful lake, Pergusa. His de-
 rked by his usual luxuriance:

“Woods crown the lake: and Phœbus ne’er invades
 The tufted fences, or offends the shades:
 Fresh fragrant breezes fan the verdant bowers,
 And the moist ground smiles with enameled flowers.”
 ered with ashes.”

uld, perhaps, be impossible to convey the exact meaning of *νομή*, in
 by any single word in the English language, the necessity of the com-
 pressively-consuming-nature”—will be apparent.
 wing fine lines on Ætna, are well worth quoting:

“High throned above the storm,
 Thy genius, Ætna, lifts his awful form.

* * * * *

Three zones distinct his various realms enfold,
 Deep snows, and vernal flowers, and groves of gold;
 Now wrapt in clouds, his giant port he hides,
 And shakes with dreadful peals the mountain sides;
 Till through exploding cliffs the lava sweeps,
 Rapid, resistless, down the blazing steeps,
 Onward it comes,—the crackling forests bend,
 Towers, villas, cities, from their base descend,
 Melt in the mass, and with the torrent blend.
 The dust of desolation fills the air,
 And arching domes re-echo with despair.”—*Drum. Giant's Causeway.*

the country affording all these in abundance : and as respects their conduct towards each other, they live more agreeably to the dictates of humanity and justice than almost any other barbarians. The honey-combs found in the trees, throughout the mountainous region, are the property of those first finding them ; no one contesting *the right*. Their sheep being distinguished by *certain* marks are kept safe for the owners, although no one may tend them. In the other concerns of life, they revere just-and-upright-conduct, in a wonderful degree. There naturally grows throughout this island, a great quantity of box,¹ of a singular-and-remarkable kind ; by which, even the honey produced in it is-rendered very bitter. They who inhabit this *island* are barbarians ; and make-use-of a dialect of a peculiar nature and hard-to-be-understood :—the number of inhabitants is about 30,000.

38. The Peloponnesus is in shape like the *leaf* of a plantain, and is nearly equal in length and breadth. Of this Peninsula, the Eleans and Messenians *occupy* the western part, and are washed by the Sicilian sea : next in order after Elea, is the nation of the Achæans, looking towards the north, and extending along the Corinthian Gulf :—it terminates at Sicyon. Thence Sicyon and Corinth follow as far as the Isthmus.² Next after Messenia is Laconia, and Argolis ;—the latter in like manner *extending* as far as the Isthmus. In the midst is Arcadia ; lying near all, and bordering on, the other nations.

39. A person could undoubtedly both see and hear many other things worthy of admiration in Greece ; particularly those at Olympia. This city obtained celebrity from the beginning on account of the oracle of Jupiter Olympius : and when this oracle ceased,³ the glory of the temple nevertheless remained, and it acquired its well known present repute

1. Or, as some think, "yew." Giraldus Cambrensis, in his work on Ireland, says that the scarcity of bees in that island was in part to be attributed to the abundance of yew-trees. Darwin gives us two sweet lines on the unwholesome qualities of the yew :

"O'er gaping tombs, where shed umbrageous yews
On mouldering bones their cold unwholesome dewes."

2. Byron calls the Isthmus of Corinth,

"The land-mark to the double tide
That purpling rolls on either side,
As if their waters chaf'd to meet,
Yet pause and crouch beneath her feet."

3. Lit. "this ceasing:"—the part. pass. assuming the sense of a neuter.—See *Matth. Gr. Gr.*

of the general assembly, and the Olympic Games, of all. It was adorned with a number of offerings sent from all Greece, of which *one* was an altar, entirely of gold and wrought-with-the-hammering of Cypselus, the tyrant of Corinth. But of all these was, a statue of Jupiter, which Phidias, the son of Charmides, wrought.¹ 40. The statue of gold and ivory,² is seated on a throne. There is a crown, an exquisite imitation of olive leaves. In his right hand he bears a Victory *made* of ivory, and this is encircled with a fillet of gold, and a crown on its head: in the left hand the god is a beautiful sceptre, adorned with all kinds of birds. The bird which is perching on the sceptre is an eagle. The sandals and the cloak of the god were, in part, of gold. On the cloak, *various sorts* of little flowers,—the lily, were inwrought. The cloak was variegated with gold and *precious* stones, and encircled with ebony and ivory.³ Phidias says,⁴ that Laconia has much arable land, and is easy to cultivate;—for, abounding-in-valleys,⁵ and

“Now throned at Elis first, th’ Olympic sire
Appeared sublime amidst th’ immortal quire;
Pride of the pagan host! the form divine
Betrayed Omnipotence in every line;
With such an awful brow he bore command,
And grasp’d the golden sceptre in his hand,
That e’en celestials might his frown have feared,
Confess’d their sov’reign ruler, and revered.”—SHEE, *Elem. of Art.*

of gold and ivory,—a union so repugnant to our established notions of sculpture,—the artist probably sought to produce an effect nearer to the warmth and reality of nature than he could hope to attain with the cold and severe simplicity of marble.

It is not to be taken into consideration the powerful excitement certain to be produced in the mind of the spectator when he reflected on the immense expenditure of time, and trouble,—of the hundreds of mighty tusks from distant countries, and the sublime exertions of human genius necessary to complete the statue, and his admiration or his worship. See further, on this interesting subject, the splendid work of M. Quatremere de Quincy, *Le Jupiter Olympien, d’après les descriptions de l’antiquité, &c.*, 1815. *Fol.*:—and *Library of Ent. Knowledge*, vii, by descriptions of ancient writers, &c., M. de Quincy has given, in a copper plate, a most ingenious restoration of this statue as it appeared in antiquity.

Phidias has not furnished us with the dimensions of this matchless statue. The measurements are supplied by Strabo, in a manner sufficiently striking. “Phidias,” says Strabo, made his Jupiter sitting, and almost touching with his head the summit of the temple; that is, that if the god had risen up, he would have lifted off the interior height of the temple was nearly sixty feet.—See *Strabo*, *Ent. Knowl.*, vii. 330.

Phidias, the Κρησφόντης. (See *Fragmenta, recog. Dindorf, I.*) This sentence, ἄλλοι καὶ πόλεμιοι, is composed of three lines taken *verbatim* from the text of Strabo, from whom the whole passage in the text is extracted. The reader will enable the student of any prosodial acquirements to discover without any farther difficulty, that the word “embosomed-in-hills,” is a translation of the Greek word, ἐμβόσμητος, which, in the original text, is used to describe the hills which approach the banks of the Eurotas river.

watered, and rich in pasturage both for oxen and sheep. Laconia is subject to earthquakes,³ and indeed some writers relate, that the tops of Taygetus were *thus* rent asunder. There are quarries of valuable marble, *to wit of Tænarian, which were* in former times *extensively wrought in Tænarus.*⁴ And lately some—having the expensive-habits of the Romans in the

Dorians, i. p. 78.) Euripides must have used the epithet in a wider sense, and have referred to the whole district watered by the Eurotas. This being hemmed in by the Taygetus-range on the west, Mount Thornax and its branches on the east, and completely shut in by the mountains on the north, which form a barrier across from Taygetus to Thornax, appears like an immense hollow amphitheatre.—(See the accurate map of the Peloponnesus, prefixed to vol. ii. of the above mentioned work.)

The whole passage in the fragment of Euripides has been thus rendered into verse, with much spirit, though rather diffusely, by the translators of Müller's *Dorians*, (vol. i. p. 80, 81.)

“Far spreads Laconia's ample bound,
With high heaped hills encompass'd round,
Th' invader's threat despising ;
But ill its bare and rugged soil
Rewards the ploughman's painful toil,
Scant harvests there are rising.

While o'er Messenia's beauteous land
Wide watering streams their arms expand,
Of nature's gifts profuse ;
Bright plenty crowns her smiling plain ;
The fruitful tree, the full-eared grain,
Their richest stores produce.

Large herds her spacious valleys fill,
On many a soft descending hill
Her flocks unnumbered stray ;
No fierce extreme her climate knows,
Nor chilling frost, nor wintry snows,
Nor dogstar's scorching ray.”

1. Prior to the critical labors of *Casaubon*, the compound epithet in *Strabo's* text, was *δυσβολος*, but from the use of *δυσείσβολος*, in a similar passage in the next book, the critic decided *that* was the correct reading in this passage also.

Might *δυσβολος* be an error of the copyists, for *δυσείσβολος*, [*poetica licentia*,] the Attic form for *δυσείσβολος*? [Trans.]

2.

“Spread on Eurotas' bank,
Amid a circle of soft rising hills
The warlike Sparta rose : the patient, hard,
And soul-subduing city ; which no shape
Of pain could conquer, nor of pleasure charm.”—*Thomson*.

3. Though there may have been, and still are, parts of Greece subject to earthquakes, such as the countries immediately round the entrance of the Corinthian gulf ; yet we cannot suppose that Greece in general, though frequently troubled by slight shocks, could have been often visited by very destructive concussions. “Had this been the case, its glorious buildings could not have remained so long uninjured, nor, perhaps, would ever have been raised. A liability to slight shocks might be obviated by strength of materials, first in wood, then in masonry, and may, therefore, have been one of the causes which led the Greeks to their massy Doric architecture.”—*Northern Greece*, iv. 551.

4. Some of the marble must have been of that kind now called *verd antique*, as Sir William Gell says, in his account of the ruins in the vicinity of the mountain : “We found here, as at Sparta, many fragments of a green color, also of a purple hue ; and it was evident, from the quantity and the size, that they were the natural production of the vicinity.”—*Journey in the Morea*, p. 338.

magnificent buildings as an encouragement—have extensive quarry in Taygetus.

disgraceful for the Lacedemonians to learn any man those relating-to war. They all take their common : they reverence the old no less than they youths. In the same manner as there are gymnasia, so also are there of young-women. It is not strangers to live in Sparta, nor for Spartans to range countries. It is disgraceful for a Spartan to be at usury : they make use of leathern money : for silver should be found with any one, he is punished. All feel-a-pride in being humble and obedient rulers. Among them, they pronounce happy to be bravely rather than they who live prosperously. To their laws, the children are wont, while going to the temple of Diana, the Orthian, to be scourged. It is a disgraceful thing to be the tent-mate, fellow-athlete, or fellow-traveller. They engage-in-battle with-crowns-on.

All except the Ephori stand up in presence of the king. Before his entrance-into-office the king always takes an oath that he will-rule according-to the laws of

Parnassus¹ is venerable ; it has grottoes and other sanctified and consecrated : of which the most noted and beautiful is the Corycian grot.² Of the different parts of Parnassus, the Ozolian Locrians and some of the Thesprotians, the Etolians, occupy the western ; the Delphians the south ;—a rocky region, in-the-shape-of-a-large-plateau having on its top an oracle and city, including an area of sixteen stadia. It is said, that the oracle was

the apostrophe to this mountain is spirited :

"Oh, thou Parnassus ! whom I now survey
Not in the frenzy of a dreamer's eye,
Not in the fabled landscape of a lay,
But soaring snow-clad thro' thy native sky,
In the wild pomp of mountain majesty."—*Childe Harold*, i. 61.

An cave is still pointed out, and is very fully described by Col. Leake, an traveller that explored it, having visited it twice before Mr. H. has hitherto enjoyed that honor without deserving it. "A small triangle presented itself, conducting into the great chamber of the cavern, the length of 200 feet in length, and about 40 high in the middle. Drops of water had formed large calcareous crystalizations rising at the bottom, and suspended from every part of the roof and sides. The inner part of the cavern is rugged and irregular, but after climbing over some rocks, we arrived at a small opening leading into a second chamber, the length of which is about 100 feet, and has a direction nearly at a right angle with that of the outer cavern." (*Greece*, ii. 570.) He thinks the cavern might readily have contained

used-to-declare the oracles, both in verse and prose.²

44. The country of the Athenians is well calculated-by-nature to produce great revenues : for the very productions testify, that the seasons here are very mild : as those *plants and shrubs* which cannot germinate elsewhere, bring-forth-fruit here. In-the-same-proportion-as the earth, so also is the sea around this coast, very productive. And indeed as many choice-productions as the gods bestow in their seasons, all these commence here earliest,³ and latest cease.⁴ It not only excels in those things which annually bloom and then decay : but the country also produces many perennial fruits.⁵ Marble⁶ is naturally very abundant in it : of which magnifi-

1. This aperture is not now visible. Col. Leake thinks that no such vapor as that mentioned in the text, ever existed—since if it had, it would probably still find its way out of the ground in the same place, or near it.—(*See Travels in Northern Greece*, ii. 575.) There is a discrepancy, too, in the accounts of the ancients themselves. Lucian and Pausanias say, that the Pythoess received her inspiration from the waters of the fountain Cassotis.

2. Rogers' description of the manner of delivering the oracular responses, is animated and poetical :

“ But say, what sounds my ear invade
From Delphi's venerable shade !
The temple rocks, the laurel waves !
“ The God ! the God ! ” the Sybil cries,
Her figure swells ! she foams, she raves !
Her figure swells to more than mortal size !
Streams of rapture roll along,
Silver notes ascend the skies ;
Wake Echo, wake, and catch the song !
Oh, catch it, ere it dies !
The Sybil speaks, the dream is o'er,
The holy harpings charm no more.
In vain she checks the God's control,
His madding spirit fills her frame,
And moulds the features of her soul,
Breathing a prophetic flame ;
The cavern frowns ; its hundred mouths unclose,
And, in the thunder's voice, the fate of empire flows.”—

Ode to Superstition.

3. Writing, January 29th, Col. Leake says : “ The wheat is just above the ground, the barley some inches high ; large tracts are covered with hyacinths in full bloom, and the uncultivated parts are clothed with a fine grass.”—*Northern Greece*, ii. 431.

4. “ Where smiling spring its earliest visits paid,
And parting summer's ling'ring blooms delay'd.”—

Goldsmith's Deserted Village.

These two lines, so descriptive of the mild temperature of Attica, are quoted by the Translator with peculiar, although melancholy pleasure, as *literally true* of a beautiful village in his native county.

5. That this is true, even to this day, is sufficiently proved by the fact, that Lt. Col. Leake says, that the country round Athens is more beautiful in winter than in summer ;—“ the larger proportion of the trees of Attica being evergreens, such as the pine, the prinus, and the olive, together with a variety of shrubs : the fields and pastures which have recovered a portion of their verdure, affording a peculiarly agreeable contrast to the rocky mountains.”—*North. Greece*, ii. 387. His remark that the fields were beginning to resume their verdure at the time he wrote it, (Jan. 2,) confirms the assertion in the last sentence of our text.

6. The celebrated marble of Mt. Pentelicus, now *Alendeli*.

and splendid altars are erected ; and *from which* the most beautiful statues of the gods, *whence* Greeks and barbarians, are-anxious-to-possess it. a part of this country,¹ which being sown does fruit, but being dug up, will support far more produced grain. By the divine appointment, it silver:² so that of the many cities inhabited, both interior of the country and along the coast, there which a large vein of silver ore does not ex-

the sea-coast of Attica, is the city of Eleusis ; in temple of the Eleusinian Ceres, and the mystic tem- tinus built :—and who also built the Parthenon³

riptive lines on Athens and its vicinity, are worth the student's at-

Of softer genius, but not less intent
To seize the palm of empire, Athens rose.
Where, with bright marbles big, and future pomp,
Hymettus spread, amid the scented sky,
His thymy treasures to the laboring bee.

* * * * *
Vrapt in a soul-attenuating clime
Between Ilissus and Cephissus, glowed
This hive of science, shedding sweets divine,
Of active arts and animated arms."—*Thomson*.

y to Attica that Byron alluded in these fine lines :

Yet are thy skies as blue, thy crags as wild ;
Sweet are thy groves, and verdant are thy fields,
Thine olive ripe as when Minerva smiled,
And still his honied wealth Hymettus yields ;
There the blithe bee his fragrant fortress builds,
The free-born wanderer of thy mountain air ;
Apollo still thy long, long summer gilds,
Still in his beam Mendeli's marbles glare ;
glory, freedom fail, but nature still is fair."—*Childe Harold*, ii. 87.

to the beauty and softness of the climate, that one of their poets, the chorus, describes the Athenians as—"always walking with ions, through pellucid air."

αἶθρ' ἀνὰ λαμπροτάτῳ
βαίνοντες ὁρώς αἰθέρος, κ. τ. λ.—*Eurip. Med.* 829.

tes with patriotic enthusiasm on the clear pure air of all Attica, and Athens :—Τῶν μὲν αὐτοφύων, ἀήρ τε οὗτος ἐξαιρετός τοῦ πολλοῦ ἐπὶ κοπέλειος ἡ θέσις, καὶ τὸ ὡς περ αἶθρος εὐχαρί πρόσβαλλον πανταχοῦ τῆς Ἀττικῆς αἶθρος οὕτως ἔχοντος, ἄριστος καὶ καθαρώτατος ἔστιν ὁ ἔχων. γνοίης δ' αὖν αὐτὴν, ἐπὶ τῇ πόρρωθεν, ὡς περιανυῇ τῷ ὑπέρ κ.—*Vectigal*, c. i.

able properties of Attica, the air possesses superior excellence ; position of the Acropolis itself, and the loveliness of its circumambis are admirable ; for while the atmosphere of all Attica has this char- cially which hangs over the citadel is the fairest and most pure, so recognize that spot at a distance by the crown of light that encircles th's happy emendation of ὡς περιανυῇ has been adopted in preference reading.—See *Athens & Attica*, p. 244.

can hills are still strewn with rusty heaps of scoria from the silver enriched the soil. The silver source of the mines, once the treasury ow dried up. The shafts sunk for working the ore are still visible."—*thens*, p. 208.

orm some idea of the beauty and magnificence of the Parthenon in of the enthusiastic admiration manifested by travellers at the

Munychia was fortified-by-a-wall and inhabited; including within its compass, the Piræus and harbors, filled with dock-yards: it was a celebrated naval station, capable of containing four hundred ships.² With this wall were connected the "legs" extending from the city: these were long walls, forty stadia in length, joining the city to the Piræus. Numerous wars, however, destroyed the wall and the fortification of the Munyichia, and reduced the Piræus to a little village.

47. In the island of Crete are numerous cities: but the greatest and most noted are these, viz: Gnosus, Gortyna and Cydon. Homer even sings of Gnosus in a-very-distinguished-manner;³ calling it a great city and the royal-residence of Minos and his posterity. And truly it continued for a long time to bear the first rank: then it was reduced, and deprived of many of its customary-privileges. It afterwards recovered its former dignity of metropolis. Minos is-said-by-historians to have been an excellent law-giver, and the first who obtained-the-superiority-at-sea. Minos used-to-

"After the first emotion," says Laurent, "when we consider more nearly the ruins of the Parthenon, we are struck with the immense size of the blocks, and with the fine preservation of the marble, which appears to be nearly in the same state as when first hewn, the only effects of so many centuries of exposition to the open air being, a yellowish tint, which softens the dazzling brilliancy of the white."—*Classical Tour*, vol. i. p. 203.

Another later traveller thus describes the brilliant effect of this yellowish tint:—"The loveliness of its coloring is such, that from the rich mellow hue which the marble has now assumed, it looks as if it had been quarried, not from the bed of a rocky mountain, but from the golden light of an Italian sunset."—*Wordsworth's Athens*, p. 149.

A sketch of a proposed Restoration of the Parthenon, is given by K. O. Müller *de Parthenonis Vestigis* in his *Comment. de Phidias vitâ*, p. 75. It displays all the accuracy and research of that eminent scholar.

1. The Acropolis is a flat oblong rock, the greatest length of which is 1000 feet, and breadth 500; and in its best days, when at once the Treasury, the Museum of Art, the Fortress, the Sacred-Enclosure of the Athenians, it was the most interesting spot on the face of the heathen world. Compare *Wordsworth's Athens*, p. 101.

2. Hobhouse (*Jour.*, i. p. 299) says, from the smallness of this harbor at the present day, that "every one of these 400 ships must have been a wherry." He may have made some mistake in this, as he certainly does where he says that the water in the entrance to the Piræus is so shallow, that an English sloop of war would run aground; while Wordsworth (*Athens*, p. 282) expressly states, that heavy ships, like the American frigate Constitution, can get in with very little difficulty. See also, the *Foreign Quarterly Review*, No. XL., for an interesting article on these matters.

On the long walls of the Piræus, consult the instructive and interesting remarks of Wordsworth, *Athens & Attica*, ch. 24, p. 187.

3. Or, "in a manner-very eulogistic." In these sweetly flowing lines;—

Τῆσι δ' ἐνὶ Κνωσσός, μεγάλη πόλις· ἔνθα τε Μίνως
Ἐννέωρος βασιλεὺς Διὸς μεγάλου δαριστής,—κ. τ. λ.—
Odys. XIX., l. 178. See also *Kennedy's Homer*, in loco.

Thus closely rendered by Sotheby:—

"There Knossus, spacious town, where Minos reign'd,
Who for nine years a guest with Jove remain'd."

he had learned his laws from Jupiter himself :
 g, for nine years, a certain mountain, in which
 be a cave or grot of Jupiter ; and thence con-
 ing certain laws to the Cretans. Homer says,
 intimate friend¹ of Jove." The ancients, how-
 other hand, relate many stories concerning him,
 e to these ; as,—that he was a Tyrant, and a
 nce, and an extortioner :—setting-forth-in-tragic-
 e things relating to the Minotaur, and the laby-
 e adventures of Theseus and Dædalus.

II. ASIA.

s connected-with Europe ; — joining it at the
 this continent and *its different countries* we must
 eak next in order :—having divided them by cer-
 boundaries, for the sake of clearness. The 'Tau-
 his continent nearly in the centre ; stretching
 st to the east : leaving one *part* towards the
 e other towards the south.² One of these por-
 eeks have called that within the 'Taurus, and the
 without [*or beyond*] *the Taurus*. Of *all* the
 ny in Asia as are worthy of note, taking their
 'Taurus and from Caucasus — some direct their
 rds the north, and others towards the south wind ;
 Euphrates, and the Tigris, and the Indus, and the
 nd the Acesines, and the Hydraotes, and Hyphasis,
 as midway between these and the river Ganges³

ant."

at one part of that great chain of mountains which, at various heights,
 s names, but with very little if any interruption, stretches across
 editerranean to the Eastern sea. Caucasus and the Himmaleh with
 the other best known portions of this immense range. Mallet's lines
 very descriptive :

"Bulwark of nations in broad eminence
 Upheaves from realm to realm, a hundred hills,
 On from the Caspian to the Euxine stretch'd,
 Pale glitt'ring with eternal snows to heaven."

—*inhospitalis Caucasus*—and Virgil—

* * * * * *Cautibus horrens*
Caucasus— * * * * *

course, a mistake, at least with regard to modern geography. The
 e five rivers immediately preceding it in the text, all rise in the
 ntains. It is evident, however, that under the name of Taurus, the
 ed several distinct ranges. Lucan has some spirited lines on the

Qua colitur Ganges, toto qui solus in orbe
Ostia nascenti contraria solvere Phæbo

sea,—the Euxine and the Caspian; *as it were*, walling-up the Isthmus which divides them. It is well provided-with-wood of every variety; as well with other sort, as with that suitable-for-ship-building. The Saones inhabit the tops of Caucasus; they are the most powerful of the neighboring nations, in bodily strength and energy of character. Among them it said, that the winter torrents carry down gold: and that the barbarians catch it in perforated cribs and fleeces of long wool: whence it is said, that the fable of the golden fleece was-invented.¹

3. The other countries which are around Caucasus are sterile-in-soil and stunted in territory. The nation of the Albanians, and that of the Iberians, which principally occupy² the isthmus *already* mentioned, enjoy a country both fertile and very well [or very conveniently] inhabited.³ And indeed this-very Iberia is for the most part well inhabited both with cities and villages, so that the roofs are here [i. e. in this country] made of tile, and the construction of the houses exhibit-architectural-skill, and there are market places and such like public places of resort. One portion of this region is surrounded by the Caucasian mountains: in the midst is a plain well watered with rivers, *and* which the most agricultural of the Iberians inhabit; they both-live-and-dress⁴ after the Armenian and Median fashion. The most numerous and warlike portion occupy the mountainous region: living after the manner of the Scythians and Sarmatians, whose neighbors and kinsmen, they are.

4. The Albanians are more pastoral and more nearly-approaching to a nomadic people, but they are not savage,⁵ and for this reason also moderately inclined to war. They live between the Iberians and the Caspian sea; inhabiting a fine country, and *one* which produces every description of plant

1. Perhaps the Soanes may have been the same with the modern Suoni, a tribe inhabiting a part of Mt. Caucasus. The similarity of name is striking. The districts inhabited by them are still supposed, even by the Russian geologists, to be rich in gold ores. See also, *Spencer's Travels in the Western Caucasus*, i, 335. The Russians call them Ssuanes.

2. Lit. "fill-up."

3. Georgia and Imeritta, which include within their boundaries the ancient Iberia, are, to this day, distinguished beyond the adjacent countries, not only for the fertility and beauty of the soil, but also for the more civilized manners of the inhabitants.

4. Such would appear to be the meaning of the verb *σκευάζω*, in this passage: signifying not only to live, but also to dress.

5. Instead of *ἄγριοι* in our text, some copies of *Strabo* have *ἀλλότριτοι*—a much inferior lection.

y. They have also herds of well-fed cattle, and wild. And the men are superior to most in largeness-of-size : they are simple-in-their-not fraudulent. For the most part, they use no money ; they understand arithmetic [or calculation] be- hind : but they carry on traffic, by exchange of goods ; and with regard to the other concerns of life, they are indifferent. They are unacquainted with accu- sations and weights ; and undertake in-a-very-improv- ing, all matters relative to war and civil govern- ment of tillage.

lies between Syria and Egypt, and is occupied by various nations. The parts towards the east are inhabited by the Arabians, whom they call Nabateans : the country desert, destitute-of-water, and produ- ces little fruit. They lead a predatory life, and over- come by hostile-incursion great parts of the neighboring countries, drive away booty ; being themselves difficult to be conquered by an enemy.¹ For in this country, already de- stitute-of-water, having sunk wells in-the-most- remote parts, and having rendered them undiscoverable to other nations, they flee-away into this region, with a confidence-of-security.² They themselves hav- ing knowledge of the concealed-reservoirs of water, have opened them, supply themselves with drink in the winter, while of the people of other nations, who pur- sue a pastoral life, becoming destitute of water through their igno- rance of wells, some perish for want of water ; others, suffering dreadful hardships, with great difficulty reach the wells.

Whence it has happened, that the Arabians in this country, being difficult-to-subdue-in-war, have continued unenslaved.⁴

tion would answer almost without the slightest change, for the in- habitants of these regions at the present day.

Translator conceives to be the meaning of ἀκινδύνως, in this passage ; complete exemption from any danger, on account of the anterior pre- sence of wells in the desert, known to themselves only.

perishing in the sand, the student may read with much pleasure, the following description ; beginning with—

Now o'er their heads the whizzing whirlwinds breathe ;
Towards, resistless rolls the infuriate surge,
And follow clouds, and mountains mountains urge ;
Over wave, the driving desert swims,
And o'er their heads, inhumes their struggling limbs.
Mounts on man, on camels camels rush ;
And march o'er hosts, and nations nations crush ;
Floating in air the floating islands fall,
And one great earthy ocean covers all."

of the Nabateans, is generally considered to have been the same as the difficulty in the way of this opinion is

growing in it, and also of other excellent productions found there.¹ It produces the sweet-scented-reed,² and rush,³ and in general all varieties of odors of plants and flowers, and it is filled with all sorts of scents, arising-from distilling gums. Its extreme borders produce myrrh, and frankincense,⁴ most acceptable to the gods and imported into every part of the civilized world. In the mountains grow not only fir and pine in abundance, but also cedar, and juniper of immense size, and the wood called savin. Many other odorous substances in-like-manner flowering there, diffuse the smell of fragrant-exud-

that Hejaz is the western border of Arabia, and lying immediately on the Red Sea, while the extract from Strabo in our text, describes the country of the Nabateans as "towards the east." It is, at all events, the general opinion among travellers, that Nabatea was the same with the Edom of the Scriptures, and the Idumea, or part of the Arabian Petraea, of profane history. This last appellation it received rather from Petra, its capital, a place of great strength, than from its rocky (*πέτρα*) soil. On this whole subject, as well as on the remarkable confirmation of the prophecies furnished by the present state of the country, see *Vincent's Commerce of the Ancients*; and also the first No. of that able periodical, the *Dublin Review*, Art. VIII, on the *Edom of the Prophecies*. The last is every way worthy of the reader's special attention, on account of the animated description there given of the terrible fulfilment of the denunciations of divine wrath pronounced against the unnatural children of Esau, by the mouths of the prophets *Isaias*, [xxxiv.] *Jeremias*, [xlix.] *Ezechiel*, [xxxv.] and *Abdias*, [x.] &c.

Of the two latest works—*Outlines of a Journey through Arabia Petraea, &c.*, by M. de Laborde, 8vo. translated from the French, and *Incidents of Travel in Egypt. Arabia Petraea, &c.*, by John L. Stephens, 2 vols. 12mo.—the former is, perhaps, the more interesting to the scholar, as having reference more decidedly to the writers of antiquity, while the latter is more in detail, and is a very amusing book.

1. Arabia Felix, now called Yemen, and including a part of Hadramaut, is remarkable for its fertility only as compared to the deserts and rocks with which the other two great divisions of Arabia are covered. A belt of flat sandy territory forms its immediate border on the sea, and the traveller must penetrate a considerable distance into the interior before he reaches those fertile valleys and hills crowned with aromatic shrubs, for which Arabia the Happy was so extravagantly praised by ancient writers.—(*Compare Murray's Geography*, p. 926.)

2. The *Calamus odoratus* of Pliny. There is, also, a species of reed which rises to the height of twenty-four feet, and is found in great abundance near Suez. It is largely exported to Yemen, where it is used in the ceiling of houses. The sugar cane is also mentioned by Pliny, (xii. 17,) as a native of Arabia.

3. This may have been a sort of rush found on the borders of the Red Sea, of which very fine carpets are made, forming an article of export to distant countries.—See *History of Arabia*, E. C. L., vol. 2., Appendix.

4. It is still uncertain from what particular tree or shrub this celebrated and costly commodity was obtained. Niebuhr says, that the plant affording it is chiefly cultivated on the south-east coast of Arabia, where it is called Liban or Oliban.—(*Murray, Encyc. of Geography*, p. 918.) Other writers say that the Arabs imported it from India, where an incense bearing plant is found on the coast of Coromandel. This plant, however, does not agree with the account of ancient writers. Ibn Batuta, who visited Dabar and Hasek, in 1328, says, "We have here the incense-tree, which is about the height of a man, with branches like those of the artichoke; it has a thin leaf, which, when scarified, produces a fluid like milk; this turns into gum, and is then called *laban* or frankincense."—(*History of Arabia*, (E. C. L.) vol. 2. Appendix.) The coincidence between the Greek *λίβανός* and the *laban* or *liban* of Ibn Batuta and Niebuhr, is very striking.

Urantur pia thura focis, urantur odores

Quos tener e terra divite mittit Arabs.—TIBULL, 2. 2.

Let rich Arabian odors scent the skies,

And sacred incense from his altars rise.—GRANGER.

various scents, very agreeable to those approach-

part of Arabia also, are wrought mines containing gold² which is called virgin, *because it is not, as sorts, smelted out of the ore, but is at-once found state, on being dug up, in pieces, equal in-size to so brilliant in color, that the most precious stones by jewellers, form the most beautiful ornaments.* The number of cattle of every sort abounding there, nations,³ choosing to follow a nomadic life, can find subsistence, not needing corn; being abundantly supplied from these.

The parts of Arabia lying towards the west, are covered by sandy plains; through which those making journey on their course, like those at sea, by the observation of the stars.⁴ The remaining portion of Arabia which lies towards the east, is full of husbandmen and merchants of all nations. That part of Arabia which lies near the ocean,⁵ called happy Arabia, being intersected with numerous and fertile rivers, has many marshy districts. With water from these rivers, and with the summer rains, the natives cultivate much of the country and reap double crops. This

describing the productions of Arabia, says—"Thura, præter Arabiam Arabia quidem universa,"—and again,—xxxviii. "*Hæc sunt peculiariora præterea communia, alibi dicenda, quoniam in iis vincitur. Peregrinos et ad externos petit.*" To which he sensibly adds—"Tanta mortalibus utilitas est, alienarumque aviditas. . . . Adeo nulla est voluptas, quæ æstidium pariat."

* * * * * "As when to them who sail
Beyond the Cape of Hope, and now are past
Mozambique, off at sea, north-east winds blow
Sabæan odors from the spicy shore
Of Araby the blest, with such delay
Well pleased, they slack their course, and many a league
Cheered with the grateful smell, old ocean smiles."—

Milton's *Paradise Lost*, b. iv.

wafted from Arabia Felix, see Lucian's "True History,"—in which idea with a great deal of humor. The witty satirist, on describing the island of Phello, or as Rhadamanthus called it, "the Island of humorously caricatures this opinion.

Voyage en Arabie,) however, positively asserts that the precious metal was never known to exist in Arabia, which has no mines either of gold or silver. This assertion contradicts all the ancient writers, it should be received

as follows.
worth tells us in his fine lines:—

"Chaldean shepherds ranging trackless fields
Beneath the concave of unclouded skies,
Spread like a sea, in boundless solitude
Looked on the polar star, as on a guide
And guardian of their course, that never closed
His steadfast eye."—*Excursion*, iv.

It is referred to, is the modern province of Hadramaut, the Yemen.

sheep : the latter having very large and fat tails.¹ It also nourishes numerous and very remarkable species of camels : some of which giving milk, and whose flesh is edible, *thus* furnish great abundance to the natives : others, trained for bearing-burdens, carry beyond ten measures of wheat, and *also* carry five men reclining on a couch :² others again, which are shorter and more delicate in their forms, are *called* dromedaries. These can travel-over a vast extent of road ; being used especially for the journeys performed through the dry and sandy country.³ Some also are, in war, brought to battle, *each* carrying two archers sitting back to back :⁴—one to attack the enemy in front and the other to repel the pursuers.

9. Of the rivers, *viz* : the Euphrates and the Tigris, which enclose Syria⁵ in the midst between them, (whence also the name Mesopotamia is given by the inhabitants,) the Tigris, flowing *on* much lower *ground* than the Euphrates, receives many channels from it, and receiving several other rivers *besides*, and thus increased by all these, it disembogues into the Persian gulf ; being of itself a large river, and not any where fordable even unto its mouth ; as no portion of its water is, *in any manner*, wasted on the country *through which it flows*. The Euphrates, on the contrary, flowing through higher ground, and its banks being every where on a level with the land on each side, many canals are formed from it—some even always running—from which the people living on either bank draw water : others they cut, as convenience serves ; (whenever a want of water takes place,) to irrigate the land—for the country is rarely watered by rain—and in this manner the Euphrates, terminating in a small stream, and that marshy, ends-its-course.⁶

1. These sheep drag their tails after them, supported on a small carriage constructed by their shepherds.—See *Natural History*, § 1, *supra*.

2. In common cases, and for short journeys, the load is from 400 to 500 pounds ; though some have been known to carry 1200 pounds for a short distance.

3. Such is the speed of the riding-camels, that Burckhardt gives us a well authenticated account of one which travelled with its rider, for a wager, a distance of 115 miles in 11 hours. Of the dromedary, which differs, according to Henniker, from the camel, only as a racer does from a cart horse, Chenier says it can readily travel 150 miles a day, or 500 miles in four days.

4. To this day, the Arabs make a very efficient flying artillery, by fastening a small and light brass cannon on the back of a dromedary.

5. In the best editions of Arrian, this is written *την Ἀσσυρίαν*.

6. The Euphrates and Tigris have not now, nor is it certain that they ever had, separate mouths into the Persian gulf. Both rivers spring from the depths of Mt. Ararat. The Euphrates takes a long course westward, till, by a wide circuit, it be-

country of the Indians has many and large navigable rivers; which, having their sources in those mountains towards the north, flow through a *fine* champaign and many of them, *after* mingling with one another, empty into the river called the Ganges. This, *after* being 100 stadia broad, flows from the north towards the south, and empties into the ocean.¹ The river next to the Ganges, called the Indus, takes its rise, in like manner, towards the north,² and emptying into the ocean, forms the western boundary of India. Flowing through a great extent of level country, it receives not a few navigable rivers; the most remarkable of which are, the Hypanis and Hydaspes³ and Acesines. Inclusive of these, a vast number of rivers, of various sizes, flow through the country, and render it exuberant with numerous garden-plants and fruits of all

kind, as the Tigris, which has proceeded direct from its origin, with a rapidity expressed by its ancient name of Teer, the arrow. Above Bassora, the Euphrates and Tigris unite, and form a broad channel called Shat-ul-Arab, which, after a course of 150 miles, falls into the Persian gulf.—See *Murray's Encyc. of Geog.*

considered the Euphrates the king of rivers, and prayed to it as a god:

"Sovereign of all the streams that flow
From hills of everlasting snow,
Through vast Chaldea's fertile reign,
Down to the red and pearly main."—*Milman's Belshazzar.*

The Ganges rises in the Himmaleh mountains. Although "no mortal foot has yet stepped into the mass of mountains piled upon mountains from which the river descends," yet recent travellers have traced it until it appears as issuing from under beds of eternal snow. It is one of the noblest rivers in the world, and waters an immense tract of country:

"Where Ganges wild
Roars to the jungles, and broad billows scatter
Upon the burning shores of Hindostan."—*Barry Cornwall.*

The Ganges rises from very imperfectly known sources in the interior of Thibet. The knowledge possessed by the ancients of the course of the Indus, was greater than that of moderns, before the year 1808. The expedition sent out in that year, discovered that all the great rivers in the west of Hindustan disengage themselves by one channel into the Indus—as stated by Ptolemy—while all the others had represented them as entering by two separate channels. The Indus, also, was considered, up to the same late period, as having its origin in the northern part of its early course, in Little Thibet; but the expedition found that the northern side of the Himmaleh mountains, as mentioned in our

ancient writers, τοῖς πρὸς τὰς ἄρκτους κεκλιμένοις,) and by Ptolemy.
"Hydaspes, that the Asian plains divides,
From his bright urn in purest crystal glides;
In fabled floods of gold his current flows,
And wealth on nations, as he runs, bestows."—*GARTH, Clarence.*

Arrianus, (lib. 9, ch. 4.) describing the location of the citadel at the confluence of the Hydaspes and the Acesines, has fallen into an error, by asserting that the Acesines, and the Indus, all form a junction at the same place. Ptolemy, *Summa tota India præter Gangem maxima munimento arcis applicant undas*, Arrian, who, with far more accuracy and less arrogance, possessed infinitely more knowledge, speaks of the junction of the two former only, as the fact is. The account of the dangers incurred by Alexander and his soldiers, at the junction of the Indus and Hydaspes, is very descriptive.—See *Arrian, in loco.* The student who can reli-

mer rains, and has all the level country covered with water-or-marshes. During these rains, flax and millet are sown, and in addition-to-these, sesame, rice, and bosmoron :² in the winter season, wheat, barley, pulse, and other edible fruits, with which we are-unacquainted.—12. There are trees in India, on whose branches grows the wool³ from which fine linens are woven. There are also other trees among them, whose leaves are as large as a shield: there are others, which, after having shot-up their branches to ten or twelve cubits in height, then take the remaining growth in-a-downward-direction, until they have-touched the earth; then again striking root, they once-more shoot upwards: from this, as-before, bending down afresh in their growth, they form another layer, then another, and so on; so that from one tree a long arbor is formed, like a tent with many pillars.⁴ There are also trees, whose trunks are scarcely fathomable even by five men.—13. Carmania is very productive and well timbered, and watered with rivers.⁵ A scarcity frequently happens in Gedrosia,⁶ whence they are-accustomed-to preserve their annual crop for several years. Next-after Carmania, lies

1. Or, "Etesian winds."

2. A species of grain, of which nothing more is known than that it was smaller than wheat.

3. This is the cotton tree, the opening pods of which might readily be mistaken for wool.

4. It belongs to the Fig-tribe, and is generally known to us as the Banyan, or *Ficus religiosa*, while by the Hindoos it is called, the Peepul. It is held in great veneration, and planted around their temples, whence the Latin name. The largest known is that on the banks of the river Nerbuddah. The circumference now remaining—for much has been swept away by the floods of the river—is nearly 2000 feet. The overhanging branches overshadow a much larger space. Of this singular tree, 320 large trunks are counted, and beyond 3000 smaller ones. The whole, according to Forbes' "Oriental Memoirs," has been known to shelter 7000 men. Milton has described this tree with very great accuracy:

"The fig-tree, not that kind for fruit renown'd,
But such as at this day to Indians known
In Malabar or Deccan, spreads her arins,
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother-tree, a pillar'd shade,
High overarch'd and echoing walks between."—*Par. Lost*.

As the arches made by the descending shoots are somewhat of the Gothic style, the whole tree has the appearance of one large Gothic building.

5. *Kerman*, corresponding to the ancient Carmania, is described by Lieut. Pottinger, as mountainous and barren. "There is not," says he, "a river in the province; and were it not for a few springs in the mountainous districts, and the *kahrezes*, or aqueducts, the natives could not exist." Either the face of the country has very much changed, or Strabo's account is incorrect.

6. This is still the case with the province of *Mekran*—the ancient Gedrosia,—which exhibits, according to Fraser, (*Hist. of Persia*, ch. ii.) every variety of desert in hill, rock, or plain—although Captain Grant, who traversed the western part in various directions, says, "The middle parts are entirely mountainous, diversified with valleys and plains, some of which are exceedingly fertile, and others arid."—See *Kinneir's Memoir*, p. 203, *seqq.*

which a great part lies along that gulf called the Persian Gulf, from it: but by far the greater part extends inland, threefold in the nature of its soil and temperature.

That part on the gulf is hot and windy, and produces little fruit except dates. The tract above this is very fertile, level, and an excellent nursery of cattle, as it is watered by rivers and marshes. The third portion is situated to the north, and is cold, wintery and mountainous.

Susopolis, the metropolis of the Persian Empire, was the most opulent of all cities under the sun.¹ We therefore deem it irrelevant (or unprofitable) to briefly treat of the defences in this city, on account of the magnificence of its construction. For although there is² here a conical elevation, a triple wall surrounds it: the height of the wall is sixteen cubits, and is ornamented with battlements; the construction is similar to the one just mentioned, and is double the height. The third enclosure is, in the middle, sided, and the wall is sixty cubits high; built of stone, well calculated by its nature for an everlasting defence. Each of the sides has brazen gates. In the middle elevation (or citadel) towards the east, is a mound about four plethra: this is called the Basilikon, where the tombs of the kings. The rock was hewn out, and in the centre numerous apartments, in which were the remains of the deceased *princes*:³ these having no late-

accounts of modern travellers it appears, that this strong assertion is exaggerated. "Nothing," says Fraser, "can be more striking than the appearance of these ruins, on approaching them from the south-west. Placed at the foot of a rugged mountain, on a terrace of mason-work that might vie with the pyramids of Egypt, they overlook an immense plain, enclosed on all sides by distant mountains, and watered by the Kour Ab," (the ancient Araxes) "which once supplied the city with water."—*History of Persia*, ch. iv.

On which they repose is of an irregular form. The west front, which is the most plain, is 1425 feet long; the northern is 926 feet, and the southern 802: the height is supposed to have varied from 25 to 50 feet, according to the inequalities of the ascent is by two flights of steps; the first terminating in a landing place, from which the second springs. Rising from this first terrace is a second, which is the most striking part of the ruins. From this second terrace, which is 380 feet long, and 350 feet broad, once rose a group of columns, the number of which is not known: of these only fifteen are still standing; the rest lie prostrate in the dust of ages, or are entirely demolished, leaving nothing but a heap of ruins. Notwithstanding the great height of both terraces, the ascent is not difficult, as travellers usually ride up on horseback. A part of these magnificent ruins was "probably designed," says R. K. Porter, "to perpetuate the memory of the grand religious procession of Cyrus the Great, described by Xenophon, and likely, that of Darius, at the festival of the No Roz, or Vernal Equinox, when presents from the various nations of his empire." By the natives, the second terrace is called Chehel Minar, a name which has been applied to the whole ruins.—Compare Sir Robert Ker Porter's *Travels in Georgia*, and Fraser's *History of Persia*, p. 125—132.

At the foot of the mountain appears a niche, 72 feet broad by 130 high, according to the measurements of the French.

calculated for the safe-keeping of the most valuable-effects. All these magnificent palaces Alexander destroyed by fire;² taking-revenge for the Greeks because the Persians had formerly devastated their temples and cities with fire and sword.

15. The Persians erect neither statues nor altars :³ but

opening has been broken. * * * * On entering the broken doorway, a chamber is discovered, about 30 feet wide by 15 or 16 deep, and 10 or 12 high, at the farther end of which are those cavities, as if for bodies."—*Ibid.*

1. This is partially confirmed by modern discoveries. "One of the most perplexing considerations regarding these tombs is, the great care with which their entrances have been concealed from view ; for, the doorway having only the semblance of a gate, there must have been some other access to the interior."—*Ibid.* What this access was, has never been ascertained, though Chardin and others think, with great probability, that it must have been through a secret passage under ground. This, however, would conflict with the account of Strabo.

2. This is a mistake. Alexander destroyed only one palace, having repented of his order almost as soon as he had given it. Its destruction is due to the Arabs, who, like many more modern fanatics, believe they are doing a service to their religion by destroying every "abomination of sculpture and painting"

In "Alexander's Feast,"—that noble production of Dryden's muse, and so often vainly emulated by subsequent poets,—is a fine description of the power of music : by which the "Macedonian Madman" was roused to this frenzied act. Towards the *finale*, the following lines are descriptive of the fact given in the text :—

"The princes applaud, with a furious joy,
And the king seiz'd a flambeau, with zeal to destroy :

This led the way,
To light him to his prey ;

And, like another Helen—fir'd another Troy."—*Dryden's Works*, vol. 2.

3. D'Herbelot, [*Biblioth. Orient.*] Prideaux, [*Connect. Part 1.*] and Anquetil du Perron, [*Zend Avesta*, Tome 2.] corroborate, in most particulars, the account of Strabo and his epitomizer. To avoid the danger of incurring a punishment so awful, the priests—who alone were permitted to enter the fire temples—never approached the sacred fire, or the place where it was kept, unless with a double folding of linen (the *penum*) across their mouths : that they might not allow any portion of their breath to contaminate the consecrated element. In this manner, the priests were wont to approach, and feed it with a particular kind of wood, deemed least liable to impurity, and stripped of its bark. It was also in accordance with the rigid exclusion of the people from the holy temple, that all their places of worship were of so peculiar a construction :—small in diameter, round in shape, tapering to the top, of great height, and with the entrance several feet above the ground : corresponding exactly with those interesting remains of remote antiquity, the *Round Towers* of Ireland : now standing more than 2500 years, and so long a bone of contention among the learned. There can be no doubt, however, of the complete identity, as well in object as in use, of the *Round Towers* of Ireland, with the Fire Temples of the ancient disciples of the great reformers of the Magian religion, the celebrated Zoroastes : although greatly modified by change of climate, location, national habits, and other circumstances. Anterior to this reformation, the Magians used to erect their altars—on which the sacred fire was kept burning—in the open air : on the tops of hills, and other elevated places, where, from the accidents of rain, storms, and tempests, it was frequently extinguished, and the performance of their religious rites interrupted. To prevent similar contingencies, Zoroastes introduced the plan of always having temples built over the altars. The error in the text, of their having no altars, probably arose from this, that among this people were three kinds of temples :—one for the lowest order of the clergy, in which the people were accustomed on stated days to assemble, to listen to the reading of the Magian liturgy. Here were no altars ; but there was a lamp containing the sacred fire, kept continually burning. On a higher elevation than the former, temples of the second kind were erected, also without altars, occupied by the superintendant and his assistant clergy, who tended the sacred fire, four and four in turn, day and night. Thirdly, in the highest elevation contiguous, were the Fire Temples, with altars ; attended by the *Archimagus* and his

ip the sun and moon, and fire, and the earth, and
 and water. If any one should blow-his-breath upon
 should place a dead-body, or any filth on it, he is
 with death by them. They therefore light fire by
 or whirling motion.—16. The children of the Per-
 uenting the *public* schools, pass-their-time *there*,
 justice ; and they say that they go for this very-pur-
 with us, they who *go to school* to-learn the elements-
 e, say they go for this purpose. Their governors
 greater part of the day deciding-causes between
 as amongst men, so also amongst boys, accusa-
 st one another take place ;—concerning theft, and
 d violence, and deceit, and calumny, and of other
 ch as indeed it is natural should occur. They
 se whom they detect violating-the-law in any of
 s. They also punish those whom they find bring-
 e without a cause. They also take cognizance of
 on, on account of which men especially detest each
 rarely take cognizance—to wit—of ingratitude :
 soever they find able to return a kindness and not
 him also¹ they punish severely ; as they are-of-
 t the ungrateful are particularly careless towards
 nd towards their parents, and country, and friends.
 also teach them modesty, and to obey the gods, and
 erate in eating and drinking. It materially contri-
 nis, that they do not take their meals with their
 ut with their teachers, whenever the governors give-
 They bring from home, as food, bread, and as con-
 ater-cresses, and, for the-purpose-of-drinking, if any
 thirsty, they bring a cup, so as to lift the water from
 n addition to these, they learn to shoot-with-the-bow,
 the javelin. From their infancy until the age of
 seventeen, they practice these things ; after this
 are entered among the epheboi.²

ad the exclusive privilege of access. It may be here incidentally re-
 the custom observed among the Jewish people, of having the *Holy of*
 ed for the priests alone, might have pointed out this practice to the
 ers ; although, by the way, it ought in justice to be stated, that they al-
 ed the idolatry : asserting that they worshipped God in the fire, not the

s student should peruse *Lanigan's Ecclesiastical History of Ireland*, 4
 blin ; a work of extensive research, and considerable ability.
 im especially.—“ him in a particular manner.”

from the borders of Ethiopia in a direct course towards the north, as far as that district called the Delta: then dividing *itself*, it forms the figure of a triangle. *There are many mouths of the Nile, of which the two extreme ones are, the one on the right, called the Pelusian, and that on the left, called the Canobian and Heracliotic. Between these, are five*

1. Notwithstanding all the boasted improvements and discoveries of modern times, the true sources of this celebrated river are almost as undetermined at this day as they were nearly 30 centuries ago! Might it not be in allusion as much to this secret yet undiscovered, as to that of its periodical inundations, (in some measure dependent on the Etesian winds,) said to be discovered, that Homer, following the Egyptians, calls it a "Jove descended stream," in those admirable verses, by whose singular beauty, both Solon and Plato were effectually convinced of the utter hopelessness of any further emulation with the "blind old man of Chios' rocky isle."

Ὠς δ' ὅτ' ἐπὶ προχωῇσι διήπετος ποταμοῖο
 βέβρυχεν μέγα κύμα ποτὶ ῥόον, ἀμφὶ δὲ τ' ἄκραι
 ἦιονες βυβύωσιν, ἐρευγομένης ἁλὸς ἔξω.—*Iliad*, xvii. v. 263.

"As when within some rapid river's mouth
 The billows and stream clash, on either shore,
 Loud sounds the roar of waves ejected wide."—*Cowper*.

"As there is no word in our language," says Cowper, "comparable for the expression of sound to βυβύωσιν, I have endeavored, by the juxtaposition of two words similar in sound, to palliate, in some small degree, a defect beyond my power to cure." See his note on the passage.

See also Aristoph. *Nub.* 272; and *Æschyl.*, *Suppl.*, *Pers.*, and *Prom. Vincit. in locis*. Many more fine parallel passages interspersed throughout the classics—viz. in *Herodotus*, *Pliny*, *Amm. Marcellus*, *Tibull*, *Lucan*, *Manilius*, *Claudian*, &c., might be quoted with benefit to the student's taste; but we must confine ourselves, for the present, to that eminently descriptive one in the 6th book of *Lucretius*, beginning with 712th line:—

*Nilus in æstati crescit, campisque redundat,
 Unicus in terris Egypti latus amnis.
 Is rigat Egyptum medium per sæpe calorem,
 Aut quia sunt æstate Aquilones ostia contra
 Anni tempore eo, quo Etesia flabra feruntur;
 Et contra fluvium stantes remorantur, et undas
 Cogentes rursus replent, coguntque manere,"* &c., as far as 737th line [inclusive].

Thus rendered by Creech:

"In summer, Nile o'erflows; his waters drown
 The fruitful Egypt's fields, and his alone:
 Because the mouth of that wide river lies
 Oppos'd to north; for when th' Etesias rise
 From heavy northern clouds, and fiercely blow
 Against the streams, these stop, and rise, and flow," &c.

The notes on this passage, in Creech, are curious and learned.

Marchetti's translation is more spirited:—

*Cresce il Nilo l' estate, unico fiume
 Di tutto Egitto, e dalle proprie sponde
 Fuor trabocca ne' campi. Irriga spesso
 Questi l' Egitto, allor che l' sirio cane
 Di fucosi latrati il mondo avvampa,"* &c.—*T. Lucretio Caro*: l. 6.

Or, as described by one of our modern poets:—

"Where old Nilus threads
 Egypt and Ethiopia from the steep
 Of utmost Axumé until he spreads,
 Like a calm flock of silver fleeced sheep,
 His waters on the plain: and crested heads
 Of cities and proud temples gleam amid,
 And many a vapor-belted pyramid."—*Shelley*.

s, which are also of considerable size, besides considerable ones.—2. Being the greatest of all rivers,¹ over a very extensive portion of the earth, it great bends;² one time turning towards the east at another inclined to the south and Lybia. It the Ethiopian mountains³ to its entrance into the 2,000 stadia,⁴ including all the windings which it places where the ground is low, it is much con- ze ;—the stream being continually drawn off to- continent. Of the parts *thus* separated, the one rds Lybia is swallowed up by the sand, *which* incredible depth : that flowing on the other side bbia, directs-its-course into immense swamps and kes ;⁵ around the shores of which many nations wellings.

the risings of the Nile, the whole country is d appears-like-a sea, with the exception of the ode : these are built either on natural or artificial the distinguished cities and villages appearing to the distant view. The water, remaining thus n 40 days of the summer, afterwards receives its adually, as it had its increase : and in 60 days, untry is entirely free *from water*.⁶ The Nile is summer rains, when upper Ethiopia is inundated, arly in the remote mountains : on the rains' ceas- adation also gradually ceases.

gyptians assert that, at the creation of all things nning, the first men were born in Egypt, as well of the great fertility of the soil and the excellent of the climate,⁷ as from the nature of the Nile : atter being very prolific, and affording *all sorts of* and nutritive-productions, it easily supports the

the opinion of the ancients.

2. Or, "windings."

inding all the exertions of modern travellers, very little more is e source of the Nile than is mentioned in our text. The *Bahr el Az-* er, rising above Gojam, in Abyssinia, was considered by the Jesuits missionaires, as presenting the long-sought head of this great river. ained, that the main stream is the Bahr el Abiad, or White River, ne mountains of the moon, in Ethiopia, or Central Africa.

ings."

orrect. The Nile does not, in any part of its course, separate into until it passes Cairo, when it divides into two large streams and nes, surrounding and intersecting the Delta in every direction.

o swell about the 18th or 19th of June, and continues to do so till en it reaches its greatest height, of from 24 to 28 feet. It subsides as ad risen, and the country is entirely free from the water about the er. As with all other tropical rivers, the rise of the Nile is caused

district near Thebes will, at certain seasons, produce so many and so large mice, as to strike the beholders with astonishment at the circumstance. For, *they assert*, that some of *these animals can be seen partly* formed, as far as the breast and the fore-feet, and possessed of motion, whilst the remainder of the body continues shapeless-and-unformed,—the clod-of-earth still remaining in its natural state.¹

5. As a person advances, about 40 stadia from Memphis, there is a certain mountainous eminence, on which are several pyramids;² the tombs of the kings: three are worthy of note; and two of them³ they reckon even among the wonders of the world. In the city of Arsinoe, which was formerly called the city of the crocodiles, is kept a tame crocodile, *which is treated with divine honors*. In the city of Heraclea, the ichneumon is worshipped, *as being an enemy to crocodiles*⁴ and asps.

1. This marvellous story has not escaped the wonder-loving Ovid:

*"Plurima cultores versis animalia glebis
Inveniunt; et in his quædam modo capta sub ipsum
Nascendi spatium; quædam imperfecta, suisque
Trunca vident numeris; et eodem in corpore sæpe
Altera pars vivit, rudis est pars altera tellus."*—MET. l. 1, v. 422.

Thus rendered by Dryden:

"These, when they turn the glebe, the peasants find,
Some rude and yet unfinish'd in their kind;
Short of their limbs, a lame imperfect birth,
One half alive, and one of lifeless earth."

It is almost impossible to say what could have given rise to such a fable, even among the imaginative Greeks. It has been conjectured, with considerable plausibility, that "the whole matter rests upon the appearance in former times, at particular seasons, of great numbers of the *sorex*, or *shrew mouse*, seen only half out of the earth." There is, also, a probability that it arose from the appearance of the Fennek, a rare and beautiful little animal, which burrows in the ground like a rabbit. It was first seen by Bruce in Abyssinia, but Wilkinson (*Topography of Thebes*, p. 229, *note*), says it is a native of Egypt.

2. The pyramids alluded to in the text are first seen at Gizeh or Géezeh, south-west from Cairo, and north-west from Memphis, on the opposite bank of the Nile. They are situated on the platform of a rocky declivity, which slopes down to the river.

3. Ascribed to Cheops or Suphis, and Cephrenes or Sensuphis. Of these two, the former, emphatically designated as the Great Pyramid, although stript of its exterior tier of stones, is 732 feet long on each of its four sides, and 474 feet in perpendicular height, and when entire, must have been 502. The actual perpendicular height of the second pyramid is 439 feet, and the length of its base, 690; if entire, its height would be 466 ft.—See *Wilkinson's Topography of Thebes*, pp. 323 and 331.

On the object for which the pyramids were built, and their connection with the Round Towers of Ireland, consult page 144 of that learned, though singular work, *The Round Towers of Ireland, Sabatism, Budhism, &c.*, by Henry O'Brien, Esq., A. B., a profound Archæologist and able scholar, whose ardent devotion to the investigation of these remarkable remnants of a very remote antiquity, and whose indefatigable ardor in the elucidation of his plausible and ingenious theories on their origination and object, hurried him to an early tomb. Compare, also, *Ibernia Phanicea, auct. Doct. J. L. Villanueva*, 8vo. Dublin. 1831.

4. The inhabitants of the Heracleopolite *nome*, or district, were, therefore, deadly enemies of their neighbors of the Arsinoite *nome*.

opolitan district, and at Cynopolis *itself*, Anubis is
 : and for dogs are assigned divine honors and
 d maintainance:—for indeed all the Egyptians, in
 worship some living creature ; as the ox, the dog,
 hawk, and the ibex.¹ There are also other ani-
 ach individual worships separately for himself.
 r calls Thebes hundred-gated,² and says, that
 vast store of precious things laid-up there. And
 -day, the traces of its former grandeur, to the extent
 , are shown : *among these remains* are many tem-
 byses defaced-and-mutilated many of these. At
 is inhabited in scattered villages. On the other
 Nile is the Memnonium. Of the two colossal
 aining there, near one another,—each composed
 stone, —one is perfect ; and of the other, only the
 :³ those from the seat upward, being, as they say,
 yn⁴ by an earthquake.⁵ It is a current belief,

mal worship of the Egyptians, see note 1, page 72, *supra*.
 mon acceptance, this epithet is incorrect, as it is certain that Thebes
 ounded by a wall. Mr. Wilkinson thinks that “this difficulty is
 ervation of Diodorus, that many suppose it to have been so called
 ea of the temples,” the real bulwarks or fortresses of Thebes. The
 ther one of metaphorical plurality than of definite numbers.—See
 ‘*Thebes*, p. 42.

ters, particularly the writers in that magnificent work on Egypt—for
 is indebted to Napoleon, and which is deservedly known by him
 three colossal statues. One of these is entirely broken into frag-
 a space of 60 feet square. From the immense size of a hand and a
 , it is computed that the entire height of the statue was 50 feet. It
 f a single block, which must have weighed two millions of pounds.
 tute of Osymandyas. The two statues outside the temple—probably
 d in our text, and called by the natives lama and Chama—are still
 plorably mutilated. One of them, from the numerous inscriptions,
 been the statue of Memnon. There is a manifest discrepancy be-
 ants of modern travellers and our text. The two colossal figures are
 the exception of the injuries already mentioned. But Strabo says,
 body from the seat upwards was thrown down by an earthquake.
 erence has been explained by the repairs evidently since made by
 hands.

line sonnet upon the great colossal statue :

“ I met a traveller from an antique land
 Who said : two vast and trunkless legs of stone
 Stand in the desert ; near them, on the sand,
 Half sunk, a shattered visage lies, whose frown,
 And wrinkled lip, and sneer of cold command,
 Tell that its sculptor well those passions read,
 Which yet survive, stamped on those lifeless things,
 The hand that mocked them and the heart that fed.
 And on the pedestal these words appear :—
 “ My name is Osymandyas, king of kings ;
 Look on my works, ye mighty, and despair ! ”
 Nothing beside remains ! Round the decay
 Of that colossal wreck, boundless and bare,
 The lone and level sands stretch far away.”

e parts from the seat upwards tumbled down, an earthquake having-

however, *Lih. 1. Cap. 4.* gives a different account of this disruption.

kings, in caves hewn-out-of-the-rock, and constructed in a wonderful manner—well deserving of inspection.³

to detect the imposture of its long famed vocal powers, but in vain ; for the cause of these extraordinary *sun-educative** sounds has never yet been satisfactorily explained.

1. Or, "jingle" of some metallic substance.

In one of those exquisite "Irish Melodies," by Moore, there is a happy allusion to this circumstance, when addressing his long slumbering harp :—

"How gaily, ev'n mid gloom surrounding,
Thou yet canst wake a pleasure's thrill—
Like Memnon's broken image sounding,
'Mid desolation tuneful still."—*My Gentle Harp*.

2. Wilkinson, in his *Topography of Thebes*, (p. 37, *note*,) explains this, by stating the result of an actual experiment, made by striking a smart blow with a small hammer on a stone in the lap of the statue. The sound produced resembled the ringing of brass.

Akenside, who has largely availed himself of the accumulated stores of the Greek and Latin writers, introduces a very happy simile from this circumstance :

"For as old Memnon's image long renown'd
By fabled Nilus, to the quivering touch
Of Titan's ray, with each repulsive string
Consenting, sounded through the warbling air
Unbidden strains ; even so did nature's hand
To certain species of external things
Allure the finer organs of the mind :
So the glad impulse of congenial powers,
Or of sweet sound, or fair proportion'd form,
The grace of motion, or the bloom of light,
Thrills through imagination's tender frame
From nerve to nerve : all naked and alive
They catch the spreading rays ; till now the soul
At length discloses every tuneful spring,
To that harmonious movement from without
Responsive."—*Pleasures of Imagination*.

3. These tombs are deserving of all the praise bestowed on them by the ancients. They are excavated in a mountainous chain immediately behind the ruins of Thebes, and presenting, for nearly six miles, a perpendicular height of 300 or 400 feet of limestone rock.

The description given by recent travellers of the approach to the tombs, and of their appearance, is so striking, that the Translator may be excused for quoting it.— "At a small but highly finished temple, called El Ebek, a narrow gorge or ravine leads, by a winding track, into the heart of the Libyan mountains. At the end of two miles, a narrow chasm opens into the 'valley of the tombs,' a gloomy solitude, presenting the arid and desolate aspect of the desert. High and bare mountains bound the horizon on all sides, allowing only part of the sky to appear. The heat reflected from them is so intense, that in 1799, it killed two of Dessaix's escort. In this awful solitude, the ancient Egyptians sought to seclude from every human eye the magnificent monuments of the kings of Thebes. Avarice and curiosity, however, have triumphed over every precaution. The huge mass of stone which bars the entrance opens, when penetrated, into a narrow and intricate passage, closed by successive gate after gate. At length a passage is found into a spacious chamber, in the middle of which is the sarcophagus, commonly empty : while the walls are adorned with painted sculpture, in the highest style of Egyptian magnificence."— (*Murray's Ency. of Geography*, page 1173.) From the nature of the subjects on the walls,—funeral processions, religious mysteries, &c.—the discovery and exploration of these tombs has thrown great light upon Egyptian antiquities in general.

* The Translator hopes he may be pardoned the introduction of the epithet "*educative*;" as it has not, he believes, up to this time, been naturalized in the English language. He feels a pleasure in stating, that it was originally suggested, many years ago, by an amiable and highly accomplished pupil of his—*Miss Frances Birch*, now *Mrs. Graham*, of the city of Dublin.

the confines of Egypt, and *those parts* of Arabia¹ bordering on it, is a place containing many and mines of gold,² *which is* collected with vast-toilsome-*great* expense. The earth being, in its nature, black,³ interstices and veins of marble, excelling in white-surpassing all bright substances in splendor, those the mining operations prepare the gold by a mul-workmen. Because the kings of Egypt condemn to of gold, those found-guilty of any crime, and those r, and also those falling under unjust accusations committed to-prison from royal resentment ;—having collected themselves *only*, and sometimes *them-**ther* with all their kindred. Those *thus* con- being many in number, and all bound with fet- ere unremittingly in their labors, both day and ing no relaxation : and being carefully guarded cape. *First, then*, having with a large fire burnt rth containing the gold, and making it brittle, they e process by a-number-of-hands : and that earth ed, and which, with only moderate labor, would n instruments used in mining, myriads of unhap- tinue to elaborate *through a most tedious operation*. nced-artist, who knows-how-to distinguish *the par-* of stone, and points it out to the workmen, super- operation. Among those doomed to this unhappy- no are superior in bodily strength pound the mar- h iron mallets ;⁶ applying not art, but mere *brute* e operation. They *next* throw-out the quarried

student will readily perceive, is a mistake, as this part of Arabia is Egypt by the Red Sea. The ancients, however, had very confused the relative positions of the two countries.

es, though mentioned by Agatharcides, (B. C. 140,) and later writers, n by the Arab Califs, long remained unknown : and their position was ed only a few years since, by M. M. Linant & Bonomi. They lie in the ntains, south-east from Bahayreh, a village opposite the town of Ed-) or Apollinopolis Magna, and at a distance of nearly ten day's journey .—*Wilkinson's Ancient Egyptians*, i. 232, and iii. 227.

n which the veins of quartz run, is an argillaceous schist, and, there- uch darker by the contrast with the shining quartz.

ies in veins of quartz, (*φλέβας μαρμάρου*,) but the small quantity pra- most harassing toil, added to the want of water, and other local im- uld render the re-opening of them, at the present day, an unprofitable ndeed, in the time of Aboolfidda, (A. D. 1334,) they barely covered and have never been worked since they were abandoned by the Arab ol. i, p. 233.

Ali sent to examine them quite recently, and to obtain specimens of and it would be useless to re-open them.

z containing the gold.

els," as Wilkinson has translated it. It is probable that all these mi- e made of bronze, as Agatharcides, from whom Diodorus has copied ys, that "wedges of bronze, (*λαρυνίδες χαλκαί*), are found in the

tions of the rock, throw up, with much-labor, the scattered particles of the rock, by little and little, and carry them to a place without the mouth into the open air. Those beyond thirty years of age, receiving from them an apportioned part of the quarried stone, beat it with iron pestles in stone mortars, until they reduce it to the size of a pea. From these operatives, the women and the elder of the men receive the stone, now reduced-to-the-size-of-a-pea, and there being many mills¹ ranged in-order, they cast it into these, and standing together two or three at each handle, they continue-grinding, until they have reduced the assigned portion to the consistence of the finest flour. Lastly, the more skilful workmen taking the ground stone, bring it to its final-perfection : for, on a broad plank, gently sloping, they triturate the wrought marble, by pouring water on it. Then the earthy part being-separated-by-ablution from the water, flows down on the inclination of the board,² and that containing the gold, on account of its weight, remains on the board. After frequently repeating this, they first rub it slightly with the hands, and then, gently pressing it with porous sponges, by these means they take up the light and earthy parts, until the ore of gold remains pure. Finally, other artists receiving the ore thus collected by weight and measure, cast it into earthen crucibles. Then mixing the mass-of-ore, with a proportionate quantity of lead, and grains of salt, and also a little tin, and barley bran, they throw them in together. Providing suitable covers and carefully smearing them with moist-clay, they bake all the ingredients, for five days and five nights in succession. After leaving them to cool, they find nothing of the other ingredients in the crucible, but yet the gold pure, with a slight diminution in weight. This then is the extremely rude-and-antiquated manner of discovering these metals, as established by the ancient kings.³

1. Similar to those now used for grinding corn in the valley of the Nile, and made of a sort of hard granite.

2. Near these inclined planes are still to be seen little white mounds, the residue of this operation, as carried on by the Egyptians, or, still later, by the Arab miners.—See *Wilkinson's Ancient Egyptians*, iii., p. 230. The curious student should also read an article mentioned in the following note.

3. On the extraordinary proficiency of the early Egyptians in many of the most useful arts and sciences, the student desirous of the most recent information, ought to read *Art. I., Ancient Egyptians*, in *Westminster Review*, No. LXX., July 1841.

The writer remarks, that "the vulgar idea of the extreme rarity of glass, until the time of Augustus, is amply disproved by the numerous pieces of extremely well and curiously manufactured glass, found at Pompeii. Glass and porcelain of a quality equally fine as the modern, were manufactured by Egyptian artisans 1800 B. C., un-

under, having determined to build a great city in the orders to those left for this business, to build it between the lake and the sea. Having measured the lake, and having skilfully divided it into streets, he named it after himself, Alexandria; most delightfully situated in the harbor of Pharos; and, by his happy-arrangement of the streets, causing the whole city to be thoroughly ventilated by the refreshing Etesian winds. By reason of their blowing from an extensive sea, and cooling the atmosphere in the city, procured great purity of air, and excellent health to the inhabitants. The wall-around this city he built of extra-straight, and of wonderful solidity. Being situated halfway between a large lake and the sea, it had only two passages from the mainland, and these very strong. Forming the shape of the city like that of a bow, he drew a broad street, intersecting the city nearly in the middle, and worthy-of-admiration for its length and for extending from gate to gate, it was forty stadia in length, and one hundred feet in breadth; and adorned with splendid houses and magnificent temples. He also gave orders to erect a royal residence, which was an object-of-wonder for its extent and the massive-work and construction. Not only Alexander, but the kings of Egypt who reigned after him, aggrandized the palace with costly and sumptuous decorations.¹ In latter times, this city received so great an increase, to be reckoned by many, the foremost of all on the globe: for in beauty, size, greatness of revenue, and in all things necessary for the support of life, it far surpassed all others.²

dynasty, and in great profusion. The glass-blowers of Thebes were eminent in their art than we are." "They possessed," says Winkelman, "making glass to a greater perfection than any of the moderns." See, also, the production—*I monumenti dell' Egitto e della Nubia disignati della spe- cie, &c., dal Dottore Ippolito Rossellini, &c.* Pisa: 1840; with plates. Lagus (B. C. 283,) founded here the famous library, which contained about 400,000 volumes. About 400,000 of these were consumed when Caesar burnt the city, (B. C. 46,) and the remainder was almost entirely destroyed or scattered under Theodosius the Great, (A. D. 356;) leaving little more than to be committed to the flames by the Calif Omar, in 642. This circumstance has, however, been contradicted by a very able historian. The description of Alexandria is animated and striking:—

"Stand on the gleaming Pharos, and aloud
Shout, commerce! to the nations of the earth;
Shout, for thy golden portals are set wide,
And all thy streamers o'er the surge aloft
In pomp triumphant wave. Meantime more high

like manner, of-stunted-growth. They live on millet and barley; from both of which they also extract for themselves a drink: of fruit trees, they are destitute, with the exception of dates, a few of which are cultivated in the royal gardens. Some eat even grass¹ and tender branches, and the lotus and the root of the calamus. They also live upon flesh and blood, and milk and cheese.—10. The Ethiopians make use of wooden bows four cubits long, hardened in the fire. They also furnish arms to their women; most of whom adorn the nether lip by transpiercing it with a brass ring. They are clothed in sheep-skins, which have no wool:—their sheep being covered with hair like that of goats. Some go entirely naked, or girt-round-the-middle with little sheep-skins, or a sort of reticular-garment fabricated-of-hair well-woven.² They believe in a god, who is immortal and the cause of all things, and in another who is mortal; a certain nameless and obscure being: but they generally look on their benefactors and kings as gods. Some throw their dead into a river; others keep them in-their-houses; after having embalmed them in³ a transparent resin: and more bury them in earthen coffins, within-the-precincts of their temples. For kings, they select those who excel in beauty, or for their skill in breeding cattle, for their bravery, or for their riches.⁴

11. Having thus treated of those places, it may be proper to proceed with the narration concerning the Lybians, who live near Egypt, and concerning the neighboring country. Four tribes of Lybians inhabit the regions around Cyrene, and the

On the site of this celebrated city nothing is now left, except scattered fragments, or a few isolated columns, and here and there the vestige of buildings, or the doubtful traces of some of those great streets which extended from gate to gate.

1. This may have been a kind of grass called *Teff* by the natives, and known to botanists as Abyssinian grass, (*Poa Abyssinica*.) The seeds afford an excellent flour.—*Russell's Nubia & Abyssinia*, p. 330.

2. Commentators are much divided on the precise meaning of the words, *τρίχινα πλέγματα ἐνύφῃ*: the version above given is, however, the one most consistent with *Strabo's* description.—*Vide Strabo, Lib. 17, p. 822, n. 6.*

3. Lit.: “after having poured around them a transparent resin.”

4. The Ethiopians, considered as the inhabitants of Central Africa, are still as uncivilized, and almost as little known, as in the days of *Strabo*. Various tribes still eat the flesh of the rhinoceros and the crocodile, while others are content with the lotus, the tender shoots and young grass of our text.

Some writers would restrict Ethiopia to the modern Nubia and Abyssinia.—*See Russell's Nubia and Abyssinia.*

5. Celebrated shoals and quicksands on that part of the coast of Africa, now known as the desert of Sert. This is 400 miles in length, and for about 40 miles is bordered by a marsh covered with a thin saline crust, which often gives way beneath the horse's feet, and discovers hollow spaces, many of which are of great depth, with water at the bottom. This dangerous swamp, combined with the general cha-

and also the interior of the continent, adjacent to
ces: of these, they who are called Nasamones, oc-
e parts lying towards the south; they *who are called*
the parts towards the west; they *who are called*
æ dwell on that slip of land between Egypt and
occupying *that*, together with the sea-coast. They
lled Macæ, surpassing all those of the same nation,
great populousness, inhabit those places near the
Of the abovementioned Lybians, those follow-agri-
rsuits, who possess a country capable of producing
abundance:—these are nomadic; viz:—as many
attention *to the rearing* of cattle, derive their sup-
them. Both these tribes have kings, and lead a
olutely savage, nor remote from human civilization.²
tribe is not subject to kings; and having no idea
sideration for, justice, is continually engaged-in-
nder and robbery.³ The Lybians of this tribe,
dden irruptions from the wilderness, hastily seize
comes in their way, and speedily retreat to the same
ecurity. All these Lybians lead the life of wild
; dwelling under the open air, and pursuing-with-
lity a savage manner of living: for they neither
diet, nor *decent* clothing, but cover their bodies with
of goats. Their armor is adapted to the country
abits-and-occupations. Being light of body, and
for the most part, a level country, they *readily*
dangerous-enterprises, having *only* three javelins,
stones in leathern bags: but they wear no sword,
t, nor any other *defensive* armor: aiming *rather* to
he rapidity of the pursuit and again of the retreat.
they are admirably calculated for running and
e stone:—sedulously-improving the advantages of

region, seems to have suggested to the ancients the idea of quick-
it is positively stated, that nothing is found in any part of it strictly
he term. The dangers of this gulph, painted by them in such direful
in a flat and shallow coast full of concealed rocks and banks, against
surf, brought in by the north wind blowing across the Mediterranean,
reaking.—*Murray's Encyclopadia of Geography*, p. 1208.

ly," &c.
very uncertain application of the term Lybia, among the ancients, it
efine its present limits; but, as it was evidently a general name for all
oast of Africa, west of Egypt, it may be said to have corresponded
ith the modern Barbary, comprehending all that tract of country ex-
ward from Egypt to the shores of the Atlantic, and stretching into the
undefined extent. This territory, at present sub-divided into the pro-
ca, Tripoli, Tunis, Algiers, Fez, and Morocco, includes almost every
and climate, as described in our text.
e with the Arabs of the Desert, who appear, from the accounts of tra-

12. Of this region, that bordering on Cyrene¹ has a good soil and produces² much fruit. It is not only fertile-in-grain, but abundance of vines, and has moreover olive, and *other* forest wood, and rivers productive-of-advantage to the natives.³ The district extending towards the southern division, being barren and destitute of running waters, presents an appearance very like a sea, and affording no variety. It is surrounded with an *immense* desert region : whence it is not possible to behold a bird nor any four footed living-creature in it, except the antelope or the *wild* ox : no, not even a plant, or any other thing capable of gratifying the sight : as the whole region extending into the interior exhibits nothing but a continued series of sand hills.⁴ In the same proportion as it is destitute of those *productions* necessary to civilized life, just so does it abound with serpents of all sorts, both as it regards species and size ; but particularly of those called Cerastes. These inflict deadly wounds, and are of a color resembling sand : wherefore, as these *reptiles* resemble the earth beneath them in appearance, few only *can* distinguish *them* ; and many treading on them, through-ignorance, fall upon unforeseen dangers.

13. Carthage is situated on a sort of peninsula, comprehending a circuit of three hundred and sixty stadia, surrounded⁵ by a wall. In the middle of the city was the acropolis, which they called Byrsa ; an eminence of moderate elevation, inhabited round about, and having on the top, a temple of Esculapius, which, at the taking of the city, the wife of Asdrubal burned, together with herself. Both the harbors, and Cothon *especially*, a small circular island surrounded by the Euripus, and having naval stations around on either side, lie

1. The ruins of this once polished and powerful city, may be called a recent discovery. They are finely situated on a high table plain, descending abruptly to the sea by successive stages, along each of which is a smooth rocky path, still bearing the marks of the chariot wheels. The view from the brow of the eminence, 2000 feet high, over the rocks, plains, and the expanse of the distant Mediterranean, is singularly beautiful.—For a more detailed account of Cyrene, and particularly of its remarkable necropolis, see *Murray's Encyclopædia of Geography*, p. 1209.

2. Lit. : "producing," &c.

3. Barca, the modern Cyrenaica, is still distinguished for its fertility. It is traversed by a hilly ridge, abounding in springs, which sprinkle the surrounding deserts with valleys of the most brilliant verdure and fertility. (Compare *ut supra*.)

4. Lit. "the whole region extending into the interior, having innumerable sand hills to an interminable length."

5. Lit. "having a wall."

Acropolis. It is a colony *planted* by Dido¹ who came from Tyre. So prosperous was this colony to the Phœnicians, and *not only* it, but also one *founded by them* and also another beyond the pillars of *Hercules*, the Phœnicians possessed-themselves-of the best part of *both* on the continent and the neighboring islands. They conquered all Lybia as far as it was possible to inhabit, leaving recourse to a nomadic life. From this extent, they raised up a city worthy to rival Rome, and engaged-on three dangerous wars² against its citizens.

The power and resources of the Carthaginians were very great from the last war, in which they were utterly ruined by Scipio Emilianus, and their city entirely destroyed. For when they commenced the war, they possessed three hundred ships in Lybia, and had in the city seven hundred thousand men. They were besieged and compelled to turn-their-thoughts to a peace, but they gave up two hundred thousand suits of complete armor, three thousand catapultic engines; that they might enter into *an unequal* war. But on a subsequent determination to carry on the war, they forthwith established a manufactory-of-arms and every day there were produced one hundred and forty wrought-coats-of-mail, three hundred and twenty lances, and one thousand catapultic engines. The female servants furnished their hair for the

At the time, having only twelve ships, then almost compelled to retreat into Byrsa, in the space of two years they built and fitted out one hundred and twenty ships; and as the mouth of Cothon was blocked up, they opened another mouth, and their armament suddenly issued forth: there had been a quantity of timber formerly deposited in the harbor, a number of artificers being supported at the public

A happy princess has formed the subject of one of the smartest, although elegant, epigrams in any language, by Ausonius:

Infelix Dido, nulli bene nupta marito:

Hoc pereunte, fugis;—hoc fugiente, peris.

It has been so happily translated—*traduite si heureusement*, says Rollin—into English, as to afford a serious cause of exultation to the critics of that lively people, and to be, even in epigrammatic point and brevity, equal to that of the original. With what justice, let the pupil judge:—here is the boasted ver-

Pauvre Didon, où t'a reduite

De les maris le triste sort?

L'un en mourant cause ta fuite;

L'autre en fuyant cause ta mort.

The sense certainly, but where is the spirit?—the body is there, but the spirit is there any one of the slightest pretension to true taste,—*ab extremis* and *ab ultimis*—who would venture to assert that the modern ver-

XII. HISTORY AND BIOGRAPHY.

I. SOLON.²

Solon procures the Athenians the possession of Salamis.

After the citizens of Athens³ had been quite worn out, waging a long and harassing war with the Megarians,⁴ concern-

1. The remains of Carthage are about twelve miles to the east of Tunis ; but no destruction can be more complete than that which has overwhelmed that celebrated city. The inquisitive traveller may even look over its site without perceiving that a city ever existed upon it. It is only when he penetrates into its subterranean recesses that he finds any marks of its ancient greatness. He then discovers the spacious cisterns in which water was retained for the use of the inhabitants ; and he can trace the line of that stupendous aqueduct, by which it was derived from mountains fifty miles distant.—See *Murray's Encyclopædia of Geography* p. 1208. London edition, 1834.

Tasso has some fine lines on the melancholy catastrophe of Carthage, thus rendered by Hunt :

Great Carthage prostrate lies, and scarce a trace
Of all her mighty rivers marks the place
Where once she stood : thus Desolation waits
On loftiest cities, and on proudest states ;
Huge heaps of sand, and waving herbage hide
The pomp of pow'r, the monuments of pride :
And yet does man, poor child of earth, presume
To mourn, vain arrogance ! his mortal doom !"

Carthage was afterwards rebuilt, but never regained its former glory. Nunc populi Romani colonia, olim imperii ejus pertinax æmula ; jam quidem iterum opulenta etiam nunc tamen priorum excidio rerum, quam ope præsentium : says *Mela de situ orbis*, Lib. 1, 17, 9.

2. The two great legislators of the Greeks were Solon and Lycurgus, who, by systems diametrically opposite, sought the amelioration of their respective people. While Lycurgus depended for success on the stern manners, stoical indifference, and rigid discipline, in which the Spartan females, not less than males, were educated ; Solon aimed at the attainment of his object by softening, humanizing and polishing the minds and manners of the Athenians. The Spartans were better fitted for the more hardy pursuits of war, if not of conquest, by early and constant exercise in running, wrestling, leaping, the endurance of fatigue, fortitude under suffering, bodily or mental ; whilst they were at the same time taught to despise any calling or occupation, even that of agriculture, as incompatible with the exalted ideas of freemen, and fitted only for helots or slaves. The Athenians, on the other hand, were carefully trained in every pursuit ennobling to the mind, or gratifying to the senses ; in the cultivation of the liberal arts and sciences, together with all those useful avocations relating to architecture, mechanics or tillage. Hence the observation of Valerius Maximus, [ii. 6] that "the Spartans were trained for war, and the Athenians for peace."

Pericles, in his funeral oration over the Athenians who fell in the first years of the Peloponnesian war, pointedly alludes to this difference of character :—*Διαφερομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων τοισδε. τὴν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἔστιν ὅτε ξενηλασίας ἀπεῖργομέν τινα ἢ μαθηματος, ἢ θαλαμτος, ὃ*

3. Lit. "those in the city," &c.

4. The Athenians were also very much weakened by the intestine dissensions between the three parties, of the coast, (*πεδίου*), the plain, (*παράλια*), and the highlands, (*τακρία*). These prevented them from carrying on with success, any foreign war, even with the comparatively weak republic of Megara, and, together with the results attendant upon the conspiracy of Cylon, which had occurred some years previous, added very much to the general depression and aversion to a new war.—See *Thirlwall's Greece*, vol. ii., pp. 23, 24, and *Arnold's Thucydides*, vol. i., App. 3, p. 663.

land of Salamis, and had passed a law that no one, on penalty of death,¹ should in future propose, either by word or verbally, that the city ought to lay any *further* claim on Salamis. Solon, deeply resenting the disgrace, and perceiving that the young Athenians anxious for *some* pretext for another war, but at the same time afraid of making a beginning, and of the law,—counterfeited a derangement in his mind; and a report was *industriously* spread from his mouth all over the city, that he was insane. Having composed some elegiac-verses, and having studied with so much application as to be able to repeat them at once, on a sudden, rushes into the market place with his head: *as if just returned from a journey*. A crowd having flocked together, ascending the heralds' stand, repeated the elegy, in the manner of a song,² the words of which is *as follows* :

τις τῶν πολέμιων ἰδὼν ὠφελήσειν κ. τ. λ. See the whole of this spirit in Thucydides.

Our studies of war, we excel our enemies in this, we leave our city open as it ever seen, that by banishing of strangers, we denied them the sight of any of those things, which if not hidden, an enemy might see by," &c.—*Hobbes' Trans.*

Solon's laws has, however, occasioned much discussion as well as diversity of opinion. It forms the subject of an entire chapter in the "Attic Nights" of Aulus Gellius, in which it is thus introduced:—In legibus Solonis illis antiquissimis, quæ ab antiquis ligneis incisæ sunt, quasque latas ab eo Athenienses, ut sempiternæ leges et religionibus sanxerant, legem esse Aristoteles refert scriptam in iustitiâ: si ob discordiam dissensionemque seditio atque discessio populi fieret, et ob eam causam irritatis animis utrimque arma caperentur, tum qui, in eo tempore in eoque casu civiles discordias, non aliter adjuverit, sed solitarius, separatique a communi malo civitatis domo, patria, fortunisque omnibus careto, &c.—*Auli Gellii, Noctes Atticæ.*

Very ancient laws of Solon, which were inscribed in Athens, on wooden tablets, which, from veneration to him, the Athenians, to render eternal, had sworn to by punishments and religious oaths, Aristotle relates there was one to the effect, that if in any tumultuous dissension, a sedition should ensue, and the citizens themselves into parties, and from this irritation of their minds, both parties take arms and fight, then he who would in this unfortunate period of civil war, join himself to neither party, but should individually withdraw from the common calamity of the city, should be deprived of his house, his property, his children, his wife, his friends, his country, his laws, his customs, and be driven into exile from his country," &c.—*Beloe's Aulus Gellius.*

Aulus Gellius, which to a careless observer might appear calculated both to preserve innocent persons and increase anarchy, was in fact the result of sound sagacity: for if the more respectable and peaceable portion are excluded from the riotous and disorderly, they will, by being thus compelled to join one or other of the two, very speedily quell the tumult and restore order to the city.

The philosopher, was of opinion that the same procedure ought to be used in disputes among brethren, friends, and neighbors, instead of abandoning the tender mercies of the law to the harpies of the law.

Nevertheless, stigmatizes it as a most severe law; and Cicero, (in lib. ii. of *Atticum. Epist. 1.*) asserts the punishment was death: unless we understand *capite* in a modified sense.

In an abridgement of the laws of Solon, the curious student is referred to the work, *Voyage du Jeune Anacharsis*, &c.

Otherwise, that he [any one transgressing the law,] should be punished with death, &c.

Usually translated "singing;" but, in the opinion of the Translator, not

This poem was entitled "Salamis," and contained one hundred verses, very elegantly composed. This being sung, and the friends of Solon beginning to applaud, but particularly Pisistratus;² who warmly exhorted³ the citizens, and stimulated⁴ them to follow the advice of the speaker; the Athenians, abrogating the law, again resumed war;—selecting Solon as their General. Of the different accounts of the *subsequent* transactions, the following are the most generally received,—that sailing to Colias⁵ together with Pisistratus, and there taking all the women, who were offering up the national sacrifice to Ceres, he dispatched to Salamis a trusty messenger, pretending to be a deserter, to tell the Megarians if they wished to capture the principal women of Athens, to sail along with him, as speedily as possible to Colias. When the Megarians, at his persuasion, sent off a strong body of troops in a ship, and *as soon as* Solon beheld the ship putting off from the island, he ordered the women to withdraw, and the younger men, who had not as yet any beard, after being dressed in their garments, head bands and sandals, and after secretly providing themselves with daggers, to take diversion and dance-together on the sea shore, until the enemy should disembark, and the ship be within their power. *All things being thus arranged*, the Megarians, *completely* deceived by the appearance, *eagerly* sprang upon land, as if emulating with each other *in the capture* of the women; so that not a single man escaped, but all were cut to pieces. Then the Athenians, immediately setting sail, took the island. But others assert, that its capture was affected in a different manner.

II. ARISTIDES.

Passages from the life of Aristides.

Aristides, the son of Lysimachus, was of the tribe⁶ of Antiochis and of the ward Alopece. Concerning his property,

dissimilar to our modern recitative. Notwithstanding the contrary opinion on a subject of the same nature, so eloquently maintained by the learned *Schlegel*, as quoted by the authors of *The Theatre of the Greeks*, the Translator must be excused if he thinks—*adhuc sub judice lis est*.—See *The Theatre of the Greeks*, p. 270, 3rd. edition.

1. Lit. "presenting," or "laying before you."

2. Who was a kinsman of Solon.

3 and 4. Lit. "exhorting," and "stimulating."

5. A low promontory between two and three miles east of Phalerum. On it stood a chapel sacred to Ceres.

6. They were ten in number, and were divided into 174 wards, (*δῆμοι*.)

counts are given : some *describing it as* that of a
 y all his life in pinching poverty, and leaving at his
 daughters, who, on account of their indigence, re-
 long time unmarried. In contradiction to this ac-
 ted by many, Demetrius Phalereus,¹ asserts, that
 farm at Phalerum, named after Aristides, in which
 ried ; and collects many other proofs of the easy-
 nces of his family, not *indeed* very credible : anxi-
 eavoring to extricate him from *the imputation* of
 s from a great misfortune. Under² all changes in
 ment his equanimity appeared something wonder-
 ne was neither puffed up with public-honors, *so*,
 r hand, was he patient and imperturbable in adver-
 l in a similar spirit of magnanimity did he con-
 he was bound to hold himself completely subservi-
 interest of his country : always discharging the
 Athenian citizen, gratuitously and disinterestedly,
 e remotest view to the acquisition of either private
 political glory. Hence, when those iambick-verses
 Æschylus, as descriptive of Amphiaraus, were re-
 the stage :—
 does not wish to appear just, but to be so ;
 aping-the-fruit, *from* the deep furrow in his mind,
 om which spring prudent counsels :³

e first corruptors of genuine eloquence, even in the golden age of
 ure. Denina remarks, that “although not inferior to any of his pre-
 from a wish to avoid the common tracks, he resolved to distinguish
 yle pleasing and animated, but figurative, flowery, polished and cilem-
 it his excellent work, *Discorso sopra le vicende della letteratura*, 12mo.
 so Cicero *De claris Oratoribus*, and the judicious Quintilian on his per-
 ce. The latter says—*Demetrius primus inclinasse eloquentiam dicitur*.
 o give a literal version of this rugged and idiomatic sentence, with any
 racy, it has been found necessary to break it into three short mem-
 dent will bear in mind, that a similar liberty must be occasionally
 y subsequent passages from the sage of Chæroneæ : “whose works
 led by accurate thought, extensive learning, and a deep knowledge of
 rt, more than by elegance of style, purity of diction, or felicity of ex-

zucklin elegantly expresses it,—

* * * * * “His generous soul
 Wishes to be, not to appear, the best ;
 And from the culture of his modest worth
 Bears the rich fruit of great and glorious deeds.”

o *The Greek Tragic Theatre*, p. 143, vol. 1. [London edit. 5 vols. 8vo.]
 t of this character has been imitated by Philemon, in one of his frag-

Εἶναι δίκαιος καὶ δοκεῖν εἶναι θέλει.

“He would be just, not merely seem to be.”

ast in his elaborate character of Cato,

Esse quam videri bonus malebat.—*Bell. Cat.*, 54.

art may have furnished Cowper with the idea in the following lines

resentment and hatred, was he most inflexibly fortified for the cause of justice. Therefore it is said that, at one time, prosecuting an enemy in a court of justice, and that after the delivery of his accusation, the judges being unwilling to hear the accused in his defence, but forthwith calling for the votes against him, quickly rising up, he supplicated on behalf of the criminal, that he might be allowed-a-hearing and obtain *the full benefit* of the laws. At another time, being appointed judge between two private persons, and one of them saying that his adversary had frequently injured Aristides: "Tell, my good man," said he, "what evil he has done thee; as I am judge for thee and not for myself."

But of all the virtues centered in this man, his justice was most perceptible to the multitude: from its very evident utility, and its general subordination-to-the-common-good. Whence, although a poor man and a plebian, he acquired that royal and divine appellation of the just:¹ *an honor* which no king or tyrant has anxiously-aspired-after. *Princes, on the contrary* felt a pride when surnamed *Polioretai*;—[takers of cities;] *Ceraunoi*,—[thunderbolts;] *Nicatores*;—[conquerors;] and

Aristides was, in the opinion of judicious historians, one of the most upright citizens that Athens ever produced. *Τὸν ἐν ᾧ νομίζω, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἀριστὸν ἄνδρα γενέσθαι ἐν Ἀθήνῃσι καὶ δικαιοτάτον.*—*Herod. lib. 8, ch. 79.*

"Whom, after all I have learned of his life and-manners, I consider one of the best and most upright of all the Athenians."—*Beloe's Trans.*

On the character of Aristides, and on the true meaning of the words "justice" and "virtue" among the ancients, the following extract may not prove uninteresting:—

Aristide, Athénien célèbre par sa grande reputation de justice et de probite, contemporain et rival, ou pour mieux dire, ennemi constant de Themistocle, par rivalité d'amour-propre et de gloire suivant les uns, par zèle patriotique suivant les autres, banni d'Athènes par application de la loi d'ostracisme, surnommé plusieurs fois *le Jusie* par acclamation. Cette diversité de jugemens sur Aristide, diversité qui résulte bien évidemment des écrits de Theophraste, de Plutarque, de Lucien, de Senèque, etc., pourra, ce semble, s'expliquer d'une manière satisfaisante après qu'on aura défini d'une manière précise l'idée que les anciens avaient de la justice et de la vertu. Ce n'est pas ici le lieu de traiter cette matière, dont nous nous occuperons spécialement aux mots JUSTICE, VERTU chez les anciens; nous nous contenterons de dire que chez les païens c'était plutôt l'absence de l'injustice et de la corruption qui passait pour probite ou vertu que l'amour réel des vertus pour elles-mêmes; de sorte qu'un homme pouvait passer pour vertueux, non pas seulement lorsqu'il pratiquait le bien, mais encore lorsqu'il s'abstenait du mal. Il suffisait, pour acquérir un grand renom d'honnêteté ou de sagesse, de se garantir des vices et de la dégradation de la multitude.—*Encyclopédie Catholique*, tome 2, p. 667. Consult, also, St. Augustine *De Civitate Dei*, lib. 1, cap. xxxiii., et infra, and Haldane's *Evidence and Authority of Divine Revelation*, vol. 1, chap. 1 and 2.

1.

"That sage,
Spotless of heart, to whom th' unflatt'ring voice
Of freedom gave the sacred name of JUST."—*Thomson.*

Wachsmuth (*l. 2, p. 56*), thinks it would be more proper to call Aristides the Disinterested. But we cannot help thinking, with Thirlwall (*Hist. of Greece*, ii. p. 267, note,) that "this negative epithet falls short of his real merit, as it does of what his contemporaries mean to express by the epithet Δίκαιος."

en styled *Aetoi*;—[Eagles;] and *Hierakes*;—
 —preferring, as it would seem, the glory arising
 ence and power, to that *accruing* from virtue.
 wards happened to Aristides, that being first loved
 ithet of *just*, he was afterwards envied. For the
 ing puffed up from their *recent* victory, began-to-hate
 having a name and a reputation above the crowd.
 nto the city from all parts, they banished Aristides
 sm:² speciously veiling their envy of glory under
 of jealous apprehension of tyranny.³ This ostrac-
 not therefore a punishment for wickedness, but was,
 sort of decorous-palliation, called an humbling or a
 excessive pride and power.
 he shells, then, were-being-written-on, it is said, that
 illiterate and extremely boorish fellow, handing a
 Aristides, as to a casual by-stander,⁴ requested him
 be “Aristides.” The latter wondering and asking
 Aristides had ever done him any harm, he answered
 do I even know the man: but I am vexed hearing
 where called ‘just.’”⁵ *It is said*, that Aristides,

to Demetrius Poliorcetes, Ptolemy Ceraunus, Seleucus Nicator, Pyr-
 de, (of Epirus,) and Antiochus Hierax. A fondness for this sort of sur-
 characterized all nations at some period or other of their less civilized
 e among the Indian tribes of North America, the “Black Hawks,” the
 es,” with many other less dignified appellations, applied to the chiefs
 rriors.

raordinary proceeding, by which those states of Greece,—wherever the
 atic principle had developed itself,—far from allowing their citizens any
 privilege on the ground of superiority of property, talent, or merit,
 em under the weight of a mere numerical majority, and sent them into
 was instituted at Athens, by Clisthenes, (B. C. 502.) It is not by any
 considered as a legal process, but merely a political expedient of the
 ority for the time being. Once every year, on a certain day, it was pro-
 congregated sovereign people that they should ostracise *somebody*. If they
 there was occasion for it from the alarming wealth, talents, or virtue
 of their fellow citizens: a second meeting, was then appointed, at
 one gave in, written on a shell (*ostrakon*) or potshred, the name of
 al, whose high reputation trespassed upon his love of absolute equality,
 xpulsion he wished. If 6000 votes were given in, the Athenian who
 fortunate as to be superior, in some respect, to his countrymen, went into
 for ten years. (See C. F. Hermann's *Political Antiquities of Greece*, §§
 130; Oxford, 1836.)

e literally, “assigning their apprehension of tyranny, as a pretext for
 f glory.”

one of the common people,” &c.

mililiating to some of the most loudly vaunted, highly lauded virtues of
 humanity; and yet how expressive of that base and malignant passion,
 erior merit in public or distinguished men, unhappily so prevalent among
Odium publicum, et fama calamitosa, as the great Roman Orator—who had
 utter experience of its baneful effects—so appositely calls it. From the
 s to the present day, it has been found, that in the same proportion as
 a polished and refined, so did they become more subject to this hateful
 Instances are familiar with every reader of history, as well ancient as
 among some nations, however, and often among those not arrived at a
 egree of refinement, it has predominated to a greater extent than in
 instance, among the descendants of the Celts, not less than among those

city, meeting upon names towards heaven, no prayer, that the Athenians might never meet [or fall into] any emergency, which should cause them to remember Aristides.¹

While the Lacedemonians were at the head of the Grecian confederacy, the Greeks used-to-pay a certain contribution towards the war, and wishing that an equitable proportion be assessed on every one, city by city, they requested Aristides of the Athenians ; and commissioned him, after inspecting the lands and revenues, to apportion for each according to its value and ability. Having thus become master of so much wealth, and Greece having, in some sense, entrusted all her property to him alone, he went into office poor and came out still poorer ; apportioning the taxable-contribution of all this property, not only with integrity and justice, but also, in a manner, agreeable and equitable to all. For, as the ancients

The same passionate ardor for glory, the same insatiable longing for liberty, the same restiveness under oppression, the same fertility of imagination, the same towering genius, the same military aspirations, the same daring courage in conflict, the same headlong impetuosity ;—and on the other hand, the same versatility, the same fickleness in every thing, save adherence to the faith of their fathers, the same habit of procrastination, the same envy of each other's merit, whether real or imaginary, and the same ungenerous desire to depreciate its power and influence ; with various other points of resemblance, laudable and the contrary, irrelevant to the object of the present work.

A curious exemplification of these remarks occurred some few months since at a public meeting of Irishmen in this city. While the assembled multitude were in scattered groups awaiting the arrival of the chairman, one of these mouthing demagogues of the lowest grade, both as it regards morals and merit,—that exercise so deleterious an influence on all the popular assemblies in this Republic, began to display his oratorical powers by railing at a worthy and respectable countryman, who had on many occasions evinced the most laudable activity and industry, together with a high degree of moral courage, in refuting or repelling slanderous attacks on the national character, and other subjects ; every way honorable to his patriotism. A by-stander, well aware of the relative merits and objects of both, asked the railer, " what injury has Mr. * * * * * done you ? " " Oh ! " answers the demagogue, with a swagger democratic, " Mr. * * * * * never did any thing to me, but he " *cuts too many shins.* " !!! That is, in plain English, " Mr. * * * * * has exhibited too much talent, integrity, and patriotism ; therefore I hate him."

Pericles, in his funeral oration over the brave warriors who fell in the first year of the Peloponnesian war, has beautifully evolved the germ of this ignoble vice. Commencing with the conduct of former speakers and auditors on similar occasions, he says,—*μῆχρι γὰρ τοῦδε ἀνεκτοὶ οἱ ἔπαινοί εἰσι περὶ ἑτέρων λεγόμενοι, ἐς ὅσον ἂν καὶ αὐτὸς ἕκαστος δέηται ἱκανὸς εἶναι ὁρᾶσαι τι ὧν ἡκονσε τῷ δὲ ὑπερβάλλοντι αὐτῶν φθονῶντες, ἥδη καὶ ἀπιστοῦσι.* κ.τ.λ.—*Thucyd.* lib. iii. ch. 35.

" For to hear another man praised, finds patience so long only as each man shall think he could himself have done somewhat of that he hears. And if one exceed in their praises, the hearer presently, through envy, thinks it false." &c.—*Hobbes' Trans.* p. 93. As Sallust, his most successful imitator says,—*ubi de magna virtute et gloria bonorum memores, quæ sibi quisque facilia factu putat, æquo animo accipit : supra æ, veluti ficta, pro falsis ducit.* *Catalina.* ch. iii. So it was of olden time ; Aristides, Themistocles, Alcibiades, Thucydides, Coriolanus, Scipio, and Cicero—" cut too many shins" for the patient endurance of the " Athenian demos" and the " Roman people ;" they were consequently ostracised or banished !!!

1. This emergency did befall them, in the sixth year of his banishment, when, after Xerxes invaded Greece, Aristides was re-called to take in conjunction with Themistocles, the command of the Athenian forces.

raise the *golden age* in the time of Saturn ; so the Athenians *used-to-praise* the assessment-laid-on-
 les ; calling it the happy-time of Greece : particu-
 not as long after *the tax* was doubled and then again
Although Aristides had elevated his country to the
 nmand over so many nations, he still continued in
 and persevered to the end of *his life*, content with
 of living poor not less than with that arising from *all*
 es. 'This is manifest from the following circum-
 Callias the torch bearer² was related to him by birth.
 ies charging this man with a capital crime, after they
 ed him but slightly of matters on which they had
 im, adduced to the judges another point not included
 ictment. "Ye know," said they, "Aristides, the
 ysimachus, so much admired by the Greeks ; in-
 do ye think his domestic concerns must be ; seeing
 e do, appearing in public with so mean a cloak ? is
 bable, that he who shivers with cold in public,
 fer-extreme-hunger at home, and be destitute of the
 ecessaries ? This man, although his own cousin,
 as, the most opulent of the Athenians, neglected ;
 hen he, his wife, and children, were in the greatest
 notwithstanding that he, [Callias,] had often made
 man, and had by his means been frequently advan-
 nor and power by you." Callias perceiving, upon
 the judges were vehemently affected and greatly
 gainst him, called upon Aristides, requesting him to
 ore the judges, that he [Callias] had frequently of-
 very liberal aid, and pressed his acceptance, but,
 Aristides,] invariably refused ;—giving for answer,
 ecame him better to be proud on account of his po-
 n it did Callias on account of his wealth." When
 had given this testimony in favor of Callias, there
 of the auditory who did not depart, wishing to be
 Aristides,³ rather than rich like Callias.

ssment by Aristides amounted to 460 talents ; Pericles raised it to 600 ;
 s increased it to 1200 talents, or nearly three times the original amount.
 , c. 24.

Eleusinian mysteries. As the office of torch-bearer was second in im-
 to that of hierophant, it was never conferred on any but the wealth-
 eminent citizens.

he most comprehensive descriptions of the ideal definition of a good
 he ancients, is the following by Cleanthes, as quoted by Clement of

Τάγαθόν ἐρωτας μ'οἶόν ἐστ'· ἄκουε δὴ
 τεταγμένον, δίκαιον, ὅσιον, εὐσεβές,
 κρατὺν ἑαυτοῦ, χρησίμον, κάλον, δέον,
 ἀσκηρὸν, ἀνυθέκαστον, αἰεὶ συμφέρον,
 ἅπαντα δακτύλῳ ἀνέχοντα

enthusiastically devoted to glory, and—through a passionate ardor-for-distinction—to have been so great an admirer of illustrious actions, that, while yet a young man, the battle of Marathon¹ being fought against the barbarians, and the generalship of Miltiades becoming the object-of-universal admiration, he was frequently seen all-alone, absorbed in pensive thought; and was also observed to pass whole nights without

ὠφέλιμον, αλυπον, λυσιτελὲς, ἀνῶδονον,
 ἔντιμόν, ὁμολογούμενον—
 ευκλείς, ἀτυφον, ἐπιμελὲς, πρᾶυν, σφοδρον,
 χρονιζόμενον, αμεμπτον, αἰεὶ διαμένον.
 ἀνελεύθερος πᾶς ὅστις εἰς ὁδὸν βλέπει,
 ὡς δὲ παρ' ἐκείνης τευξομενος καλοῦ τινός.

See also that enchanting work, *Mores Catholici* or "Ages of Faith," vol. x, p. 33, *et supra*, [Lon.] It may not be inappropriate here to remark, that there is no version of the foregoing Greek lines given; in order that the judicious teacher may assign it as an exercise to those among his pupils adequate to the task of giving it an English dress, either in humble prose or song sublime. An occasional exercise of this kind, is perhaps one of the easiest means of ascertaining the solid progress of the student.

1. To the student endowed with any portion of the *mens divinator*, the following beautiful lines of Byron must be acceptable :

"The battle-field, where Persia's victim horde
 First bow'd beneath the brunt of Hellas' sword,
 As on the morn to distant glory dear,
 When Marathon became a magic word;
 Which utter'd, to the hearer's eye appear
 The camp, the host, the fight, the conqueror's career.

The flying Mede, his shaftless broken bow;
 The fiery Greek, his red pursuing spear;
 Mountains above, earth's, ocean's plain below;
 Death in the front, destruction in the rear!
 Such was the scene—what now remaineth here?
 What sacred trophy marks the hallow'd ground,
 Recording freedom's smile, and Asia's tear?
 The rifled urn, the violated mound,

The dust thy courser's hoof, rude stranger! spurns around."

Childe Harold, 2nd Canto.

"The plain of Marathon," says the noble author, in his note, "the plain of Marathon was offered to me for sale at the sum of 16,000 piastres," about £900, [Brit.] "Alas!" continues Byron, "was the dust of Miltiades worth no more?"

It may be here remarked, that the dust of Miltiades could have had no connexion with the matter, as Plutarch expressly says he died in prison at Athens; so that in every probability he was buried in the immediate vicinity of that city, and not at Marathon, twenty miles distant.

From the soaring height of this noble burst of poetic enthusiasm to the sorry speculation of the heartless Greek land-jobber, the descent, in the mind of the reader, is as unexpected as it is painful and humiliating. It is well the obnoxious note is out of sight—*procul hinc, procul inde*.

If the generous soul of the English bard felt so indignant, that a wretched remnant of the oppressed, degraded and brutalized Greeks, were so utterly regardless of perpetuating the glories of the illustrious heroes, who here fought, and died, and became commingled with the sacred soil of Marathon, more than 2300 years before, what would be his feelings, what his scorching invective, at the sordid sale and desecration of Bunker's Hill, under the eyes of twelve millions of enlightened American republicans, in little more than half a century after their patriotic ancestors had, with their best blood, solemnly sealed the liberties of a hemisphere, on that very spot! But, as the philosopher very discreetly says,—*Patria est ubicunque bene est; illud autem per quod bene est in homine non in loco est*: so probably thought the thrifty proprietors of the soil of Bunker's Hill.

to have-entirely-renounced his wonted revellings ; moreover, that he used to avow to those interrogating wondering at the change of life, that the *glorious* Miltiades would not suffer him to sleep. For while re-of-opinion that the defeat of the barbarians at was the termination of the war, Themistocles, on ary, thought it was the beginning of still greater against which, he was always preparing himself of all Greece, and inuring the city for the coming already foreseeing the future from a distance. And ratory-measure, whereas the Athenians had been d to share amongst the citizens¹ the revenue ac- n the Laurian silver mines,² he alone, going before , had the courage to bring-forward-a-motion that ans abandoning the public distribution, ought, with y, build gallies for the war against the Æginetæ.³ his war was-an-object-of-greatest-interest⁴ through- e, and the Æginetæ, by the number of their ships d the superiority at sea.

this-means, also, did Themistocles the more easily them into his plans :—not holding-up-in-terror, us or the Persians, (for they were a great distance he *Athenians* had no very serious-apprehensions would come, at all :) but most adroitly-and-skil- ng himself of the resentment and rivalry of his n against the Æginetæ,⁵ to forward this armament. money, they built 100 gallies with three benches hich afterwards fought against Xerxes. After this, eptibly inducing the citizens to *adopt other measures*, ng them down to the sea, as not being a match, by heir neighbors ; he thus rendered them not only e power of their navy to repel the barbarians, but Greece : and by thus *changing them*, as Plato says, heavy-armed-infantry to mariners and seamen, sub- afforded grounds for an accusation against himself ;

ongst themselves."

2. See p. 157, note 2, *supra*.

year the produce of these mines was unusually large, and would have rachmas to every citizen of the poorer classes. As, according to lation, (*Public Economy of Athens*, lib. 1, c. 20,) an Athenian at this e lived on 100 drachmas a year, we may appreciate the difficulties ertaken by Themistocles, and the sacrifice made by the Athenians in o important an addition to their annual income.

war had then attained the acme of the most intense anxiety through-

cc. e still at war with them, and still masters of the sea. Thucydides

comply notwithstanding the opposition of Miltiades *himself*. Whether or not, by doing so, he injured the integrity or purity of the constitution, must be the part of a more curious philosopher to examine. But, that, at this period, the salvation of Greece was from the sea, and that these very gallees raised up the ruined city of Athens,—in addition to other proofs,—Xerxes himself has furnished abundant evidence. *For although* his land forces remained¹ entire and unbroken, he *nevertheless* fled, after his defeat at sea;² as being no longer a match for his enemy. And, as it appears to me, he left Mardonius to be an obstacle to the Greeks in their pursuit, rather than with the prospect of reducing them to slavery.³

1. Lit. "remaining," &c

2. At Salamis.

3. Plutarch is, perhaps, mistaken in this conjecture. The pride of Xerxes was not so easily humbled as this would make it appear. The plan adopted by him, was a suggestion of Mardonius, who feared lest his master would wreak upon himself the disappointment at Salamis, and who desired, moreover, to reserve to himself a field for his ambition with every prospect of achieving a conquest which would completely re-establish him in the royal favor. This shows how far the Persian monarch was from abandoning his hopes of conquest in Greece.—(Consult *Thirlwall's Greece*, ii, pp. 312, 313.)

The great Roman satirist has indulged in some severe strictures, although holding up an excellent moral reflection, on this portion of ancient history.

* * * * *

Creditur olim
Velificatus Athos, et quicquid Græcia mendax
Audet in historia; cum stratum classibus iisdem,
Suppositumque rotis solidum mare. Credimus altos
Defecisse amnes, epotaque flumina Medo
Prandente, et madidis cantat quæ Sostratus alis.
Ille tamen qualis rediit Salamine relictæ.
In Corum atq; Eurum solitus scævire flagellis
Barbarus, Æolio numquam hoc in carcere passos
Ipsam compedibus qui vinxerat Ennosigream?
Mitius id sane, quod non et stigmatibus dignum
Credidit, huic quisquam vellet servire Deorum?
Sed qualis rediit? Nempè una nave cruentis
Fluctibus, ac tarda per densa cadavera prora.
Has toties optata exegit gloria penas.—*Juv. x, 173, 187.*

The foregoing verses have been well translated by Gifford:—

"The daring tales in Grecian story found,
Were once believed:—of Athos sail'd around,
Of fleets that bridges o'er the waves supplied,
Of chariots rolling on the stedfast tide,
Of lakes exhausted, and of rivers quaff
By countless nations at a morning's draught,
With all that Sostratus so wildly sings,
Besotted poet, of the king of kings.
But how return'd he, say? this soul of fire,
This fierce barbarian, whose impatient ire
Severer chastisement to Eurys gave,
Than e'er he suffered in the Æolian cave;
Chain'd Neptune, and was wond'rous clement found,
For that he branded not the slave he bound!
But how did he return?—his navy lost,
In a small bark, he fled the fatal coast,
And forc'd a dreadful passage through the flood,
Choak'd with his slaughter'd troops and red with blood.
So Xerxes sped; so speed the conquering race;
They catch at glory, and they clasp disgrace!"—*Gifford's Juv.*

IV. THEMISTOCLES.

Incidents in the second Persian war.

Themistocles, immediately on assuming the command, undertook to induce his fellow citizens to embark on board the ships, and persuades them, that forsaking the city, they might meet the barbarians at sea, as far as possible from the city. The Athenians following his advice, he is sent with a few ships to guard the straits of Artemisium.¹ There, the rest of the Greeks² were urging Eurybiades and Cleombrotus to take the chief command, and whilst they hesitated, because, by the number of their vessels, they nearly equalled all the rest together,³ would not vouchsafe to follow any leader, save their own; Themistocles, perceiving the effect of these dissensions, both yielded the chief-command to Eurybiades and soothed the Athenians into compliance, if they should behave like brave men in the event, and the Greeks would voluntarily yield them the pre-eminence after.

Themistocles evidently appears to have been the chief cause of the salvation of Greece; and also of leading the Athenians to the unparalleled glory of conquering their enemies by moderation.

The naval battles then fought against the barbarian ships at Artemisium, afforded no great criterion as to the final result of the war; but, from the experience thence derived, they taught a vast benefit to the Greeks; now taught by noble examples of danger, that neither a great number of ships, beautiful ornaments or splendid standards,⁵ neither loud shouts or barbaric pæans⁶ have any thing terrible to be relied on in combat, and determined to engage.

These battles moreover taught them, that, despising all formidable appearances, they should rush upon the enemies themselves, and coming to close quarters, boldly encoun-

beach on the northern side of Eubœa, and so called from a temple at its mouth.

¹ The Persians were generally of Dorian descent, and therefore thought it an indignity to be commanded by an Ionian—as they considered Themistocles or any Athenian to be,—to take the chief command. It is probable, however, that the jealousy of the Persians who brought 18 ships, had some influence on the other Greeks.

² The whole number of galleys was 271, of which the Athenians sent 127, besides which they lent the Chalcidians of Eubœa.

³ Artemisium.

⁵ Lit. "the splendor of standards," &c. The Persians, like all oriental nations, carried the "pomp and circumstance of war" to an extravagant excess. The sails of their admirals' ships were generally

the splendid foundation of freedom." For in-truth, daring-courage is the first step to victory. Xerxes now pouring-down *his countless host* through Doris into Phocis, and laying waste all the cities of the Phocians, with fire and sword, the Greeks came not to the aid of *their countrymen*; although the Athenians urgently requested¹ them to *march* as far as Bœotia, and meet *the foe* before he entered Attica; in the same manner, as they brought aid by sea, as far as Artemisium. None of the confederates, however, paid² them the slightest attention; as all were turning their thoughts to Peloponnesus, and hastening to concentrate their forces within the Isthmus; intending to build a wall across the Isthmus, from sea to sea. Both deep resentment at this base treachery, and despondency and dejection at seeing themselves so deserted, now took possession of the Athenians: for they alone could not think of engaging with the immense host of the Persians. In this emergency, the only alternative reserved by dire necessity was, that leaving the city to its fate, they should commit-themselves to their gallies. Many, however, could not hear of this proposal with any degree of patience: as *they were* by no means, desirous of a victory so *dearly purchased*, nor recognizing that to be a preservation of a people, thus *compelled* to abandon the temples of their gods, and the graves of their fathers.

Themistocles, being now at a loss to bring-over the people by any human reasons, prevailed on them by celestial signs and oracles,³ and succeeding in his wish, he proposed a decree,—that the city should be committed to Minerva, the guardian of the Athenians, and that all the young men⁴ should embark on the gallies; and that every one should save *his* children, wives and slaves, as best he could. This decree being passed, the greatest part of the Athenians sent their parents and wives to Trœzene; where the Trœzenians most kindly and hospitably received⁵ them. They even passed a law, that they should be maintained at the public expense, assigning two oboli a day to each;—that the children should be permitted to gather fruit wherever *they pleased*;—and that tuition-fees should be paid teachers for their use.

1. Lit. "the Athenians urgently requesting," &c.

2. Lit. "paying them any attention," &c.

3. Lit. "brought signs from heaven and oracles to bear upon them," &c.

4. Lit. "all of the age of manhood;" i. e. of the military age, between eighteen and fifty.

5. Lit. "receiving," &c.

the citizens were now busily engaged in the em-
 the spectacle, in some, excited pity; in others,
 of so much unshaken fortitude¹ displayed by these
 , *who*, while sending their parents to a distant place
 continued themselves unmoved at the shrieks and
 their wives, or the embraces of their children; as
 passing over to the island. Many also, who, on
 of extreme old age, were *reluctantly* abandoned to
 deeply excited the compassion of their fellow cit-
 ven from the tame and domestic animals, was ex-
 tender feeling, when with melancholy whines and
 gret, they ran down along with their owners about
 Among them, it is related, was the dog of Xan-
 father of Pericles. *This faithful animal* not being
 dure the separation, plunged into the sea, and swim-
 the galley, barely landed at Salamis; where, being
 exhausted, he immediately died.—They say, that this
 creature's tomb is shown even to this day, and is
 "Dog's Monument."

Following are also some of the great actions of The-

Eurybiades, on account of the dignity of Sparta,
 chief command of all the ships, yet, from a want
 itary skill and steadiness, so essential in this dan-
 emergency, wished to weigh anchor and sail to the
 where, moreover, the land forces of the Peloponne-
 been assembled: but to this opinion, Themistocles
 most strenuous-opposition: when, it is said, that the
 memorable words were spoken. "O, Themisto-
 s Eurybiades,³ "at the games they chastise those
 before their time." "Truly," retorts Themisto-
 t they never crown those that are left behind."
 s having raised his staff, *in a threatening manner*,
 rike him, Themistocles exclaims, "strike, but hear."
 s admiring his equanimity, and telling him to speak
 Themistocles brought him over to his opinion.
 officer⁵ of the confederates, remarking that a man
 home could not, with any propriety, teach those

some, the sight of so much unshaken fortitude, excited pity; in others,
 &c. But the version in the text is more *Plutarchian*.

helpless as they were, they made a gallant resistance, having de-
 crepolis with desperate valor, against the whole Persian host, until
 at to pieces.

Eurybiades having said," &c. By others this is ascribed to Adimantus
 offered for the safety of his own city if the

choosing, for the sake of conscience and humanity, to become-slaves. But we have still the most powerful city among the Greeks ;—these two hundred gallies, which are here now, as *effective* auxiliaries to you, if *you* wish¹ to be saved by them. If you withdraw again with the intention of betraying us, very soon the Greeks² shall learn, that the Athenians have got possession of a free city, and a better territory than the one they have given up.”³ When Themistocles had uttered these words, reflection *on the consequences*, and an apprehension of a *defection on the part* of the Athenians came upon Eurybiades, lest, that deserting them, they might retire *altogether from the contest*.

It is said by some, that, whilst Themistocles was speaking concerning these matters, on the higher part of the deck of his galley, an owl was seen flying on the right of the vessels, and afterwards perching on the shrouds ; upon this *favorable omen*, the *allies* were all immediately brought over to his opinion, and prepared to engage. But after the enemies' fleet, steering towards the Phalerum in Attica, had covered all the shore round about ; *after* the king himself was seen descending with his land forces, close to the sea-side ; and *after* all these mighty armaments had thus become united,⁴ the exhortations of Themistocles soon escaped from the minds of the Greeks, and the Peloponnesians again turned-their-thoughts to the Isthmus :⁵ showing much irritable-displeasure, if any person should offer a contrary opinion. It was determined to draw off the fleet that night ; and sailing-orders to *this effect* were issued to the pilots. Themistocles, being grievously chagrined, that by thus throwing away the manifest advantage of the situation and the straits, the Greeks would be scattered through their respective cities, planned and executed that *well known* stratagem by means of Sicinnus.⁶ This Sicinnus was a Persian captive ; greatly attached to Themis-

1. Lit. “wishing.”

2. Lit. “every one of the Greeks,” &c.

3. He alluded to the rich land of Siris, in the south of Italy, where the Ionians had already established a flourishing colony.

4. Lit. “the forces becoming united,” &c.

5. They were afraid of being defeated and blocked-up in the straits, and thus completely cut off from any communication with their land forces, which had now reached the Isthmus and thrown up a wall. The student will understand this better by looking at the map of Greece.

6. The account given by Herodotus agrees, in the main, with this by Plutarch :—“Ἐπεμψέ με στρατηγὸς ὁ Ἀθηναίων Λάδρη τῶν ἄλλων Ἑλλήων, κ.τ.λ. See lib. viii., ch. 75. The entire narrative, in the perspicuous style of the “Father of History,” deserves the reader's attention.

tutor to his children. This man he dispatches the Persian, with-orders-to state, that Themistocles, general of the Athenians, embracing the king's cause, had come to announce to him, that the Greeks were run-
; and also exhorts him not to permit them to fly ; whilst they were in confusion and far from their land ought to fall upon them, and destroy their entire sea.

imagining that this intelligence was sent through a messenger, he felt-highly-gratified, and forthwith issued orders to the captains of the ships, that, while the remainder of the fleet was being manned and equipped *for the engagement*, at the same time, weighing anchor and making all sail with two masts, they should surround every egress and ingress, to compass all the islands, that not one of their enemies should escape.¹

In this manner were the Greeks, through necessity, commanded to fight. At early dawn, Xerxes took his seat on an elevated throne, reviewing his fleet and the order of battle ;—above the entrance of the straits of Hercules, as Phanodemus says, where the island of Salamis is separated by a narrow strait, from Attica ; but as Acestor, at the confines of Megara, on *that elevated tract Cerata*³ [or the horns] :—sitting on a golden throne, near his person many secretaries, whose business it was to write down the achievements performed during the battle.

As to the number of the barbarian ships, Eschylus, in his tragedy of the Persians, writes the follow-

truly do I know,⁴ had one thousand

of the Persian fleet stretched from Cynosura, the eastern promontory of the Attic port of Munychium ; another from Ceas, probably the west-point of Salamis, round the mouth of the other strait. By consulting his map, we readily perceive that the Greeks were thus completely surrounded, and were forced to fight. This was the object of Themistocles.

“ A king sate on the rocky brow
Which looks o'er sea-born Salamis,
And ships by thousands lay below,
And men in nations ; all were his !
He counted them at break of day—

And when the sun set where were they ?”—*Byron.*

At the extremity of a long range of hills, that stretches from Cithæron to Megara, fronting the eastern shore of Salamis.

He was present, not only at Salamis where his two brothers, Cynægius and Cleombrotus distinguished themselves, but at Marathon as his epitaph written by

s :
“ Athenian Æschylus, Euphorio's son,
“ Buried in Gela's field, these lines declare ;
“ His deeds are registered at Marathon,
“ His tomb is here, and his spirit meets him there.”

Of the Athenian gallees, one hundred and eighty in number, each one had on deck,² eighteen fighting men : and of these, four were archers and the rest heavy armed soldiers.³ Themistocles appears to have waited-for and watched,⁴ not less the favorable-opportunity than the advantageous-position, as he would not arrange⁵ his gallees in order of battle,—prow-to-prow—against *those* of the barbarians, before the usual time arrived, which always brought a strong wind from the sea, and a heavy swell through the straits :—a combination of circumstances that did no injury to the Grecian vessels, which were flat and low, and *therefore* more compact ; but coming so unexpectedly, it imparted a reeling or unsteady motion to the Persian vessels, which had high sterns and lofty decks and were heavy sailers ; and it moreover exposed their broad-sides⁶ to the Greeks, who attacked them vigorously,—paying every attention to the movements of Themistocles ; as best knowing what to do.

While the battle was now sometime raging it is said that a great light shone from the direction of Eleusis, and a loud sound and voice pervaded the 'Thriasian plain' as far as the sea ; as of those of many persons together in the act of conducting in solemn procession, the mystic symbols of Iacchus.⁸ *It is also said that*, from the *midst* of the multitude uttering these sounds, a cloud gradually rising from the earth, seemed afterwards to take a downward direction, and rest upon the gallees. Others fancied, they saw phantoms and apparitions

1. This may mean either 1000 in all, of which 207 were swift sailers : or that the bulk (τὸ πλῆθος) of common vessels was 1000, and that there were besides 207 of extraordinary speed, making 1207 in all. The latter is probably correct, as Herodotus (vii. 184,) sets down the whole at 1207 ; Isocrates in three passages, (Paneg. 105, 111, 136,) gives 1200 ; and Corn. Nepos, (Themistocles, 2,) says 1200. (Consult *Thirlwall's Greece*, ii. Append. p. 396.)

2. Probably a sort of poop deck, elevated so as to command the enemy's deck.

3. Thirlwall (*ibid*) thinks that these eighteen must have been a temporary addition to the usual number. Eighteen men would certainly be far below the general complement of a Greek ship of war. The Greeks had altogether 380 ships.

4. Lit. "waiting for" and "watching."

5. Lit. "so as not to have ranged."

6. The wind and swell coming up the straits, drifted them round "broadside on," to the brazen prows of the Grecian galleys.

7. A rich and level plain between Athens and Eleusis.

8. This procession formed a part of the celebration of the Eleusinian mysteries, observed every fifth year. On the sixth day the mystic Iacchus was borne through the Thriasian plain, along the sacred way from the Ceramicus at Athens to the temple of Ceres at Eleusis. It was accompanied with great noise, with the clashing of brazen kettles, and the singing of the votaries as they danced along.—(See *Lempriere's Class. Dictionary, Eleusinia*, (History ;) or *Anthon's Class. Dict., Eleusinia*.)

The Persian invasion appears to have interrupted this solemn celebration ; whence the Athenians supposed that the god was advancing from Eleusis to avenge his neglected rites upon the invaders.—(*Thirlwall's Greece*, ii. p. 311.)

men, stretching out their hands from Ægina, as if to the Grecian vessels. These, they conjectured, were Æolæ,¹ who had with prayers, been invoked for aid to battle.

Themistocles, an Athenian, the commander of a galley, was the first to take an enemy's ship: and having cut down her crew, he dedicated them to the laurel-bearing Apollo. The Greeks now equalling the barbarians in the number of ships in this narrow strait, the latter could only advance in squadrons, one after the other, and then generally fought one another,²—*fought them with the most deter- mined bravery*, and at length entirely broke them, and put them to flight, although maintaining the contest until evening:—as Simonides says, that glorious and celebrated action, which, by neither Greeks or barbarians, was a naval action ever achieved:—*achieved* indeed by the bravery and intrepidity of the confederate Greeks³; but principally by the prudent-counsels and conduct of Themistocles.⁴

and Telamon, the tutelary heroes of Ægina.

“As when to warn proud cities, war appears

Waged in the troubl'd sky, and armies rush

To battle in the clouds, before each van

Prick forth the aery knights, and couch their spears

Till thickest legions close: with feats of arms

From either end of Heaven the welkin burns.”—*Par. Lost*, ii., 533.

The captains of the hindmost ships, which had not yet taken part in the battle, went to distinguish themselves in the presence of Xerxes, pressed forward by the desire of action in front, and thus fell foul of their friends whom they

5. those engaged in that sea-fight.” &c.

precipitate and ignominious flight after this battle, is well described by a poet:—

Xerxes warlike Greece invaded,

Bade old ocean cease to foam,

Deem'd, with endless laurels shaded,

To return triumphant home.

But with all his host surrounded,

See a paltry skiff enclose

Xerxes, pale, abash'd, confounded,

When the sons of freedom rose.”

Moscow, an ode by Rev. W. M. Heald: *Gent's Mag.* viii. *New Series.*

Every reader of the copious and energetic Greek, will be pleased to see the character of the great man drawn in that language, by the hand of a master.—

Θεμιστοκλῆς βεβαιότατα δὴ φύσει ἰσχυρὸν δηλώσας, καὶ διαφερόντως τὴν ἑτέρον ἄξιον θαυμάσαι. οἰκείῳ γὰρ ζυνέσει, καὶ οὔτε προμαθὼν ἐς αὐτὴν μαθὼν, τῶν τε παρὰ χεῖρα δι' ἐλαχίστης βουλῆς κράτιστος γνώμων, καὶ οὐκ ἐπὶ πλείστον τοῦ γεννησμένου ἀριστος εἰκαστής. καὶ ἂν μετὰ χεῖρας ἀγνοήσασθαι οἶός τε. ὧν δὲ ἀπειρος εἶη, κρίναι ἱκανῶς οὐκ ἀπηλλاکτο. τὸ χεῖρον ἐν τῷ ἀφανεί ἐτι ἐτι προεώρα μάλιστα. καὶ τὸ ζῦμπαν εἰπεῖν, ὡς ἀνὰ μέλει δὲ βραχύτητι κράτιστος δὴ οὗτος αὐτοσχεδιάζειν τὰ δέοντα. *Lucy*, lib. 1, ch. 138.

Themistocles was a man, in whom most truly was manifested the strength of judgment, wherein he had something worthy of admiration, different from that of the philosopher. For by his natural prudence, without the help of instruction before or

toles. For on coming to the Isthmus, the generals took each two ballots from the altar of Neptune, every one placed himself as foremost in valor; the next after themselves, Themistocles. The Lacedemonians, conducting him in triumph to Sparta, gave a crown of olives to each; as the reward of valor to Eurybiades, but of prudence to Themistocles. The latter they also complimented with the best chariot in the city; and sent an escort of three hundred youths¹ with him as far as the borders.²

At the next olympic games, it is said, that on Themistocles' going to the stadium, the spectators neglecting the combatants, continued-gazing at him the whole day; and pointing him out to strangers, with the highest admiration and most enthusiastic plaudits: so that he himself with extreme delight, acknowledged to his friends, that he had *that day* reaped the fruit of all his labors for Greece.

V. CIMON.

Cimon, the son of Miltiades, *was* not inferior to his father³ in daring-courage, nor to Themistocles in prudence, but in his love of justice, is allowed to have been superior to both: and it is *also agreed*, that in warlike accomplishments he was nearly equal to these great men; but that, in political knowledge he far exceeded either; although yet a very young man, and unexperienced in war.

On the invasion of the Medes, whilst Themistocles was endeavoring-to-persuade the people to abandon the city, forsake⁴ their country, and make preparations to engage their enemies by sea at Salamis; whilst most of the Athenians were terrified at the bold-hardihood of the proposal, Cimon, with-a-cheerful-air, was seen leading the way, in company

ter—what was best or worst in any case that was doubtful. And to say all in few words, this man, by the natural goodness of his wit, and quickness of deliberation, was the ablest of all men, to tell what was fit to be done upon a sudden.”—*Hobbes' Translation*.

This, although not strictly literal, exhibits no unapt illustration of the vigorous and masculine style so peculiar to the old philosopher of Malmesbury: whose genius was, in various particulars, remarkably similar to that of the great historian.

1. The band of three hundred who served in the field as the king's body-guard, and were selected by three officers appointed for the purpose.—See *Thirlwall's Greece*, i. p. 334.

2. An honor never before granted to any stranger.

3. Lit. “to Miltiades.”

4. Lit. “after having abandoned and forsaking”

friends, and advancing through the Ceramicus,¹ the Acropolis ; having in his hands a bridle, which about to dedicate to the goddess. *By this he wished* that, in the present emergency, the city no longer the aid of an equestrian force, but of naval power. offered up the bridle, and taken down one of the suspended³ in the temple, first-making⁴-his-supplication to the deity, he went down to the sea to embark :— bringing to great numbers an example of boldly venturing *expedition*.⁵ He was not only comely in his person, so tall in stature ; having⁶ on his head a profusion of and gracefully curled hair. In the battle itself, he distinguished⁷ for his brilliant actions and valiant conduct, quickly acquired great reputation and popularity in the city, many flocking to him, and exhorting him to now think himself worthy of Marathon⁸. On commencing his public career, the people, now sated-with⁹ Themistocles, revered him, and exalted him to the highest honors in the city : *knowing*, from his amiable and unassuming manners, that he was accommodating and friendly to the multitude. Aristides, the son of Lysimachus, did not assist his advancement ; perceiving in his manner

the most important divisions of Athens. It was in the western part of the city, to the southwest of the Acropolis. It derived its name from the pottery made there.

"inquiring," &c.

was taken from some enemy.

after having made his supplications," &c.

worth an example to his shrinking countryman. Something similar to the story of Cato as described by Lucan :—

Ipse manu sua pila gerens, præcedit anhelis

Militis ora pedes ; monstrat tolerare labores,

Non jubet.....Pharsal. lib. ix.

"Bearing his weighty arms in his own hands,

First of his panting host he treads the scorching sands,

Nor with commands, but with example, leads ;

Teaching them patience, not by words, but deeds."

John Cornelius O'Callaghan, Green Book, p. 65.

The version is taken from the pages of that bold and singular production, *Sketches, or Gleanings from the Writing Desk of a Literary Agitator* : by John O'Callaghan, Esq., 8vo., Dublin, 1841 :—one of the very few works ever at that time written, openly and courageously vindicating the undoubted right of Ireland to self-government, independent of England.

national, although reluctant, misgivings of the Translator, relative to the very of his gallant countrymen when summoned to conflict terrible, on the fields of Erin—and their consequent capability for achieving their independence—have been completely removed by the extensive and elaborate researches of the writer. It were earnestly to be wished that the historical work commenced in the preface, will not be confined to the "Williamite wars" and the Jacobite rebellions, but to all the civil wars, Anglican usurpations, and peace infractions, that fine but unfortunate country has, for a long succession of ages, been the victim of.

Medes from Greece, he was not sent as commander at sea ; the Athenians, however, not yet enjoying the hegemony, as they were¹ still under the orders of Pausanias and the Lacedæmonians. His first care, while in command, was always to keep his men, remarkable for their neatness, furnished with every convenience, and far superior to the rest of the allies in their alacrity and prompt obedience.

After Pausanias began-to-hold treasonable correspondence with the barbarians, and write letters to the king ;² demeaning himself harshly and haughtily to the confederates ; and frequently acting in a most insolent manner, through a despotic abuse of his authority and senseless pride,—Cimon, by kindly receiving the injured persons, and associating with them in the most-condescending manner, insensibly acquired the chief-command of all the Grecian troops ; not by force of arms, but from his estimable-character and conciliatory-demeanor.³ For, at this time, the principal part of the confederates,⁴ unable any longer to endure the harshness and supercilious-arrogance of Pausanias,⁵ had joined themselves to Cimon and Aristides. All the allies having now ranged themselves under the banners of Cimon, he sailed as commander-in-chief into Thrace, on learning that some Persian noblemen, and relations of the king, had taken the city of Eion,⁶ situated on the river Strymon, and had given-much-annoyance-to the Greeks in that quarter. He first routed the Persians themselves in battle and shut them up in the town. He next drove away the Thracians, who lived higher up the Strymon, from whom provisions used-to-come to the besieged, and by carefully guarding every passage, he reduced the besieged Persians to so great distress, that Butes, the king's general, despairing of his affairs, set fire to the city, and burnt himself together with his friends and all their property. Having in this manner taken the city, he gained nothing worthy of consideration : most of

1. Lit. "being still," &c.

2. Xerxes, (Consult *Thirlwall's Greece*, ii. p. 369.)

3. Compare Thucyd. I, 128.

4. The Ionians of Asia first, who were, besides their indignation at the conduct of the Spartan king, well inclined to Athens, to whom they owed their origin.

5. See page 59, and note 2, *supra*.

6. Many mistakes have been made with regard to this town. Cramer, in his *Ancient Greece*, i, 297, says, "In the middle ages, a Byzantine town was built on the site of Eion, which now bears the name of Contessa." It would appear, however, that *Koutralon*, called by the Italians *Contessa*, and of which no traces now exist, was a town of the lower empire, on the western extremity of the peninsula of ^{to}—now Aion Oros or *Holy Mountain*—and of course at a considerable distance from the site of Eion.—See *Travels in Northern Greece*, iii, 172.

ble effects being consumed together with the barbarians. The adjacent country, which was very fertile and he bestowed on the Athenians to settle-with-colonists. Cimon was now become wealthy; and the perquisites of generalship, which it is apparent he had gloriously acquired in war,² he still more gloriously expended on his citizens. For, he removed the fences³ from all his lands, so that both strangers and the poorer citizens might be free to take of the fruits: and he had, every day, a supper at his own house for the people: plain but abundant. Every poor citizen who wished, used to repair, and receive⁴ his support without any trouble, *he was enabled to devote*⁵ all his leisure-time to public affairs.⁶ According to Aristotle, the supper was prepared, not for every Athenian who wished to partake; but for those of his own tribe and the Lacian. Two or three young men, well dressed, accompanied him; one of whom, on Cimon's meeting with some of the older citizens poorly clad, exchanged clothes with them. This indeed appeared noble. The same young man, carrying a quantity of money, going up to the more numerous of the poor, whom they saw in the market place, silently gave some pieces into their hands.

Cimon humbled and coerced the pride of the great king Darius. For, he did not only drive him routed from the plain, but pursuing him closely, before the barbarians could rally, some places he sacked and subverted, and detached from his interest, and brought over to the Greek confederacy: so that, from Ionia to Pamphylia, he drove the Persian arms from Asia.

Cimon commanded the royal fleet, and, as Ephorus says, he commanded the land army. But Callisthenes asserts, that Aristides the son of Gobryas, had the chief command of the Persians, and was then at anchor, with the fleet in the river Hellespont;⁸ not yet choosing to engage with the Greeks; as

history was important to the Athenians, as it not only relieved them from the enemy, but opened the way for the establishment of one of their most important colonies.

Cimon also received a great addition to his property by the recovery of his father's estate on the Thracian Chersonesus.—(See *Wachsmuth's Literary History of the Greeks*, I. § 2. Oxford.)

This statement is not confirmed by Theopompus, (*Athen.* xii.) it may be suspected as exaggeration.

and had," &c.

bestowing all his leisure time," &c.

practice, as Thirlwall observes. "was not only mischievous in its ten-

wishing to anticipate their arrival, weighed anchor, and made preparations to force the *barbarians*, even against their will, to a naval engagement.

The barbarians at first sailed higher up the river, that they might not be compelled to fight; but on the Athenians' sailing up after them, they drew out *in a line of battle*, and made sail against them, with six hundred ships, as Phanodemus says; but as Ephorus relates, with 350.² There was, however, nothing worthy of so numerous a fleet achieved by them on-the-watery-element,³ as presently turning to land, the foremost effected their escape, and fled to their land forces, drawn up in battle array at a short distance; but the rest were taken and destroyed, together with their ships. The enemies' land forces having-marched-down to the sea, *although* it appeared to Cimon an arduous attempt to force a landing, and to lead his Greeks, now fatigued, against troops quite fresh and many-times-their-number; yet seeing his soldiers elevated both with their own prowess and *full* confidence of victory,⁴ and also eager to come to close quarters with the barbarians, he disembarked his heavy armed infantry, still warm from the naval engagement. With loud shouts, they rush⁵ impetuously on the foe: while the Persians making a bold stand and receiving them courageously, a fierce battle ensued; and many brave Athenians, who had been always foremost to distinguish themselves in glorious exploits,⁶ fell *in the onset*.⁷ After an obstinate resistance, they put the bar-

1. Lit. "expecting," &c.

2. This is, probably, the correct account, as otherwise the numerical superiority of the Persians would have been too great, Cimon having had only 250 ships.

3. Lit. "by sea:" but strictly speaking, it was not by sea; as the Athenians pursued the Persian fleet a considerable distance up the river, before they could bring the latter to an engagement.

4. Virgil's celebrated line, is so illustrative a parallel of this passage, that there scarcely needs an apology for its insertion:—

Hos successus alit; possunt, quia posse videntur.

5. Lit. "rushing," &c. The simplicity of structure, and perspicuity of arrangement so predominant in the English, beyond most modern languages, require the interlacing—a *quasi* dovetailing—of the ultimate member of this sentence, as it stands in the text, with the leading member of the subsequent sentence: hence the necessity of the trifling liberty taken in the version.

6. Lit. "first in glorious deeds and distinguished," &c.

7. Simonides has immortalized these brave Athenians in one of his epigrams:

"These, by the streams of fam'd Eurymedon,
Their envied youth's short, brilliant race have run:
In swift-wing'd ships and on th' embattled field,
Alike they forc'd the Median bows to yield,
Breaking their foremost ranks. Now here they lie,
Their names inscrib'd on rolls of victory."

Bland & Merivale's Gr. An., p. 66.

The sepulchre of the Athenians who perished on the occasion was to be seen outside the walls of Athens in the time of Pausanias. The battle was fought B. C. 480, the year Themistocles was banished.

flight, slaughtering a great number and taking many, together with their camp full of valuable effects of

having, like a skillful athlete, carried off two prizes, and having, by his success-at-land, surpassed the victory at Salamis, and by his naval triumph, that¹ added yet another to those brilliant achievements. Finding that eighty Phœnician gallies, which had not sent in the engagement, had put into Hydra, (*Cyprus*), thither with *all* speed. The Phœnician captains, not any certainty of the fate of the larger fleet, were much and agitated²-between-hope-and-fear: by which being the more terrified at *Cimon's attack*, they lost ships, and together-with them, most of their men.³ A wounding-blow-to-the-campaign so humbled the mind of that he agreed to that celebrated-treaty-of-peace, *by was stipulated*, that he should for ever keep at the end of a day's journey on horseback from the Grecian land that none of his ships of war should sail within Crean or Chelidonian islands.⁵

VI. ALCIBIADES.

Passages from the Life of Alcibiades.

Character of Alcibiades⁶ exhibited in itself many instances of *conduct* and considerable versatility of *genius*.

An excellent account of this celebrated battle, see Leake's *Trav. in Northern Greece*, 335, *seqq.*;—an account rendered doubly interesting by the accurate and detailed maps and plans accompanying it.

being much dispirited and agitated," &c.

most of their men were destroyed together with their ships."

Another account says the whole peninsula of Asia Minor, west of the river

very improbable that any such treaty was ever negotiated. Thucydides mentions it: while the accounts of those later authors in whom it is vague and contradictory.—See *Thirlwall's Greece*, iii. p. 37, 38, and a few others. *Müller's Dorians*, i. p. 211.

Call, Cimon was not truly glorious. His surrender of his wife Elpinice to the enemy Callias must for ever remain a blot on his memory. So just is the remark, "there is no glory without virtue:"

* * * "When we wander furthest through the waves
Of glassy glory, and the gulphs of state,
Topt with all titles spreading all our reaches,
As if each private arm would sphere the earth,
We must to virtue for her guide resort,
Or we shall shipwreck in our safest port."

Bussy D'Ambois, A Tragedy by George Chapman.

ing, perhaps, in the compass of bibliographical literature, so apposite to the character of this extraordinary man, as the picture of Richard, drawn by the hand of the immortal Shakespeare:

"Techy and wayward was thy infancy,
Thy school-boy days, frightful, desperate, wild and furious,

corded of his boyhood. Being at one time worsted in wrestling, in order that he might not be overthrown, raising the arms of his antagonist to his mouth, he contrived to bite him as severely as he could. The other letting-go his hold, and exclaiming ;—" Alcibiades, thou bitest, like a woman ;"—not so¹ retorted he, " but like a lion."² When yet a very little boy, he was playing-at-dice-in-a-narrow-lane, and, just as it came to his turn to throw,³ a wain, laden with goods, happened to come up. At first he called to the driver to stop ; because the cast-of-the-dice would-fall in the way of the waggon. The fellow through boorish-rudeness paying no attention to the words of Alcibiades, but still continuing to drive on, the other boys ran out of his road, but Alcibiades, throwing himself flat on his face before the waggon, and extending himself *directly in its track*, while-thus-circumstanced ordered the fellow to pass through, if he wished. The man, terrified⁴ *at so much obstinacy*, hastily-backed his wain, and the beholders in-great-consternation⁵ ran to the boy's assistance, with loud-expostulation.

After he began to apply himself to his studies, he attended to the instructions of all his other teachers with-the-greatest-dodility ; but he refused to take lessons on the flute, as ignoble and unbecoming a freeman. " For," argued he, " the use of a plectrum or lyre, does not distort the form or the features which a freeman ought to have ; but a flute so *changes* the features of him who blows it, that even his intimate friends can scarcely recognize him : besides," *added he*, " the lyre speaks and sings along with the person using it, but the flute *completely* muzzles and stops the mouth ; depriving the performer both of breath and expression." " Therefore," would he say, " let the sons of the Thebans pipe, since they know not how to speak ; but we Athenians, as our fathers say, have Minerva for our protectress, and Apollo for our hereditary

The line following these just cited, and descriptive of the English monarch's old age, the Athenian did not live to verify : otherwise the picture would doubtless have been perfect.

1. Lit. " I do not so ;"—or, " I, for my part ;—I certainly ;—whatever others may may do,—do not act so effeminately." Such is the force of the particle *ye*, in this passage.

2. Lit. " like lions."

3. Lit. " the cast or throw coming to his turn," &c.

4. Lit. " so that the man much terrified," &c.

5. Lit. " and *that* the beholders were struck with consternation and ran," &c., &c. The unity of connection, so requisite in our vernacular idiom, will amply justify the liberty of breaking the period in the text, into two distinct sentences in the version.

the former of whom threw away the flute,¹ and the latter flayed the flute-player."² In this manner,³ as raillery as by serious-argument, Alcibiades deterred himself, but others, from this branch of education.⁴ He speedily became the subject of general conversation among the young men, that Alcibiades acted very properly in his abhorrence for the art-of-flute-playing, and treated professors with utter contempt. Whence the flute lost its place among the liberal arts, and was every-where nominiously-exploded.

When, at one time, to speak to Pericles, he went to his understanding, however, that he was not at leisure—very busily engaged pondering with himself in what he should give in his accounts to the people—Alcibiades, slipping away, said, "would it not be better for him to show how he might avoid giving-in any accounts at all to the Athenians?"⁵ While yet a young man, he made a campaign at Potidæa, and had Socrates as his tent-mate, and comrade in action. An obstinate battle having taken place, they both highly distinguished themselves: but Alcibiades, falling to the ground from a wound, Socrates stood by and defended him;⁶ and, as was very evident *to the army*, saved both himself and his arms.⁷ The prize of valour, therefore, was in strict justice due to Socrates: but

Alcibiades alluded to the legend in which it is related that Minerva, playing her pipe at the banquet of the gods, was laughed at by Juno and Venus for her puffed and swollen countenance. Irritated at this, Minerva threw away the pipe, and afterwards found by Marsyas. This incident forms the subject of an epigram in the Greek Anthology:

But Athenè flung away
From her pure hand those noxious instruments
It late had touch'd, and thus did say—
"Hence, ye banes of beauty, hence;
What! shall I my charms disgrace
By making such an odious face!"—*B. & M.'s Gr. Anthology*, p. 40.

¹⁰⁶, *supra*.
saying these things, both in jest and earnest," &c.
Gellius (*Noctes Atticæ*, l. xv. c. 16,) gives a somewhat different account of the incident. He also mentions that Antigenides was the name of the flute player who was hired to instruct Alcibiades in music: that he was still living in the time of Pausanias.

Alcibiades, it is said, followed this suggestion by involving the Athenians in the Sicilian war, and thereby "avoided giving in any accounts."
A modern English poet has thus commemorated the friendship of the philosopher and the statesman:

"The Athenian sage, his country's pride and shame
Is known to martial, as to letter'd fame,
Now did he soothe with truth's divine behest,
Young Alcibiades, thy fervent breast;
Now thro' the paths of war, thy steps he led,
And rear'd his guardian buckler o'er thy head."

Pye's Farringdon Hill, b. ii.

... of which would have been to an Athenian more dreadful than death.

first alter renown in every thing honorable, was the first to give his suffrage for him, and to exhort the judges to present him with the crown, and award him the suit of armor.²

It is said, that his first introduction into public life occurred, not through design, but from a voluntary contribution of money towards the wants of the state, in the following manner: passing where there was a noisy crowd of Athenians³ assembled, and asking the cause of all the noise, was informed it arose from a voluntary contribution of money: when he immediately went forward and gave his contribution. The people applauding this, and raising a shout of approbation, he was so highly delighted⁴ that he forgot a quail which he then happened to have under his robe.⁵ The bird being frightened, flew away;⁶ when the Athenians now shouted still more loudly, and many set off to assist in catching the quail. This was at length effected by Antiochus, the pilot, who restored⁷ the fugitive

1. In fact, as long as Alcibiades continued to associate with the philosopher, so long did he continue to imitate his good example. Socrates himself bears testimony to the extraordinary power of good example, in the Platonic dialogue, where he says, that many of his disciples who had made great progress in wisdom while with him, did not continue to retain it, when absent. He adduces Aristides, the son of Lymachus, who thus confessed his sad relapse:—"I say the truth, though it may seem incredible, that what I learned from you, was never in the way of instruction only, but merely by being with you. I seemed to make progress from being in the same house with you, though I might not be in the same room; but still more when I was also in the same room with you, so as to be able to see you while speaking; and above all when I sat by your side and held you; but now since my absence in the naval expedition, all this faculty has left me and passed away."—*Plato; Theag.*—Indeed all the pagan moralists abound with similar examples. The following from Plautus deserves transcription:—

* * * * * Nolo ego cum improbis te viris,
Gnate mi, neque in via, neque in foro, ullum sermonem exsequi:
Novi ego hoc seculum, moribus quibus sit. Malus bonum malum
Esse volt, ut sit sui similis.—*Plaut. Trin.*, ii. 2.

For many other beautiful parallels, see *Mores Catholici*, vol. x. p. 44, et *supra*.

2. The reward of distinguished valor.

3. Lit. "some Athenians making a great noise."

4. Lit. "through delight."

5. As was the fashion of the day with the young Athenians. The cruel sport of quail-fighting, as well as that of cock-fighting, was much relished and practiced by the Ancients: although in the latter case, the moderns would appear to have surpassed the ancients, in the barbarous refinement of furnishing the devoted birds with artificial spurs for the more effectual means of mutual slaughter.

From the description of these combats, it is manifest the quails were matched and fought on elevated mounds or "pits," similar to those used by the present generation of cock-fighters—a race now happily almost extinct in all parts of the world. *Circulos faciunt in illisque Coturnices statuunt, quas ad pugnam inter se stimulant; Coturnix quæ victa circulo ejicitur cedit domino Coturnicis victricis.*—*Belingerus de Ludis Veter.*

6. Lit. "flying away."

7. Lit. "that Antiochus, the pilot, caught and restored it." It will be observed by the attentive student, that from two periods or sentences forming one paragraph in the text, commencing with *Ἠρώτην*, and ending with *γενέσθαι*, the Translator has made four sentences. It were not otherwise easy to give a version at once faithful to the original, and agreeable to the English idiom.

This fellow, being a constant object of derision and ridicule, afforded sport to almost all the comedians. Not hearing himself reviled, and being, through a carelessness of glory,³ entirely destitute of any fine feeling, he was the object of dislike to all. The people, however, often used him, *as a tool*, whenever they wished⁴ to degrade those in power. At the instigation then of this *people* were, at that time, about to bring forward the Democracy : *for it was by this contrivance* the democracy was humbled, punished, and expelled any of their fellow-citizens eminent for dignity or power : therein gratifying rather than *allaying*⁵ their fear.⁶ After it became

was afterwards the cause of one of the greatest misfortunes that Alcibiades. Having been intrusted by the latter with the command of the fleet at Notium, he availed himself of the opportunity to engage and was defeated. This ruined the character of Alcibiades with the Athenians. Alcibiades was a money-lender, a money-maker by trade, and a contemporary orator (*Andocides ap. Schol., l. c.*, 1001,) reproaches him with the circumstance that his father was a workman in the public mint at the very time his son was engaged in the public assembly. Alcibiades was a man of a total disregard of public opinion." 4. Lit. "wishing," &c.

Alcibiades¹ eventually turned the ostracism upon Hyperbolus himself.²

VII. DEATH OF ALCIBIADES.

(Plutarch, Vit. Alcib. c. 38, sq.)

The Athenians were greatly incensed on being deprived of the hegemony:³ but after Lysander had stripped them of liberty itself, and handed-over the city to thirty governors, *then, when* their affairs were utterly ruined, making-use-of-those reflections and perceiving the wisdom of those plans⁴ which they formerly rejected, and by which they might have been saved, lamenting and recounting *their own senseless conduct*, they fully recognized *the extent of* their error and fatuity.⁵ They *now too* late admitted, that their most fatal mistake was, the second quarrel with Alcibiades: for he was ignominiously cast off without having done anything wrong. But being irritated against his deputy for disgracefully losing a few ships,⁶ the democracy, with still more-injurious-effect, deprived the state of its best and most warlike general. Still, however, some glimmering hope arose, even from the midst of the present posture of things, *how gloomy soever they appeared*, that the affairs of the Athenians were not altogether desperate

1. Some say with Phæax. This coalition has long been a subject of dispute among scholars,—*et adhuc sub judice lis est.*—See *Thirlwall's Greece*, iii, Appendix 3, p. 463.

2. One of the Athenian demagogues, a lamp-maker by trade, an acknowledged knave, reprobated as an alien, descended from a father who had been branded, and an abandoned mother, whom the comic poets pursued with the most unsparing ridicule, and lastly, convicted of unfair dealings, by mixing up lead with the metal he used for his lamps, and other similar acts of meanness. Such was the man who, upon the death of Cleon, in the general dearth of honesty and principle, thrust himself forward, and by dint of effrontery and clamor, succeeded for a time in engrossing a large share of public attention. Although still more depraved than Cleon, he had neither strength of mind nor subtlety of invention to be equally mischievous. His cabals against Nicias and Alcibiades, or Phæax, had nearly secured him the chief authority in the state, when his two opponents combining their influence, caused him to be expelled by ostracism. So flagrant, however, was his character, that the Athenians, degenerate as they then were, repented of having used so honorable a mode of punishment against a miscreant so vile, and forthwith passed a decree, that as ostracism had been disgraced by its application to Hyperbolus, it should be for ever abolished! Thus terminated the punishment of ostracism at Athens! Thucydides, [675,] relates, that he subsequently perished in a popular tumult at Samos.—Consult Wachsmuth's *Historical Antiquities of Greece*, vol. ii. 238; and Plut. *Aristid.* viii.

3. They had sustained an irretrievable loss in the capture of their whole fleet by Lysander, at *Ægos potami*, twelve ships having only escaped. The hegemony was then transferred to Sparta, by whom it had been originally held.

4. Unless by a slight paraphrase similar to that above used, it is not easy to convey the exact meaning of *λογισμοῖς* in this sentence.

5. Quære—had the "fierce democracies" of ancient Greece their fitful seasons of "sober second thoughts," as well as the more staid ones of modern times?

6. See note 1, p. 191, *supra*.

biades was alive. For, as he who formerly, in his exile, did not choose to lead an inactive and tranquil life, neither would he now, if means and opportunity were within his reach, overlook the insolent-conduct of the Lacedemonians, nor the excesses of the thirty tyrants ; nor the blood-and-spoils-of-his *country*. Nor was it at all probable that the multitude should indulge-in-these-illusive-and-pleasing-ideas ; whereas, it so incessantly pressed itself on the mind of even of the thirty, that they ought to be solicitous to inquire and concern themselves about what he was doing and planning. Finally, Critias² informed Lysander that it would not be possible for the Lacedemonians to rule in Greece with any security, while the Athenian democracy existed. For although the Athenians might, *for the present*, be disposed towards themselves very mildly and peaceably towards the Lacedemonians, yet that Alcibiades would not, if he lived, permit the Lacedemonians to be quiet under the existing organization.

Lysander, however, was not influenced by these *insinuations*. His plan came from the magistrates at home, ordering Alcibiades out of the way :—whether it was from the indefatigable activity and daring enterprize of Alcibiades, or for the gratification⁴ of Agis. When, therefore, Lysander sent word to Pharnabazus, enjoining him to put the orders in execution, the latter assigned the office to his brother Magæus and his uncle Susamithres. Alcibiades happened to be at this time living in a certain village, with⁵ his mistress Timandra.

Lysander, intent to *put him to death*, did not venture to enter his house, but, surrounding the house, set it on fire. Alcibiades, perceiving this, *hastily* collecting a quantity of garments and coverings, cast them on the flames ; then wrapping round his left hand, and with his right snatching up a sword, he rushed out, unhurt by the fire, before the garments had *completely* caught the flame. His sudden appearance⁶ scattered the barbarians in every direction. None daring to wait him or come to close encounter.

other things, he had rendered Athens very important services at Samos. *Plutarch's Greece*, iv. pp. 31 and 57, *seqq.*

man who had been most active in procuring the recall of Alcibiades and his banishment.—See *Plutarch, Alcib.*, 32.

either they also being seized with an apprehension of," &c.

gratifying." Agis had conceived an implacable hatred against Alcibiades, in various causes are assigned.—See *Thucyd.* *in loco* ; *Plutarch, Alcib.* v. 2.

going with him," &c.

covered and wrapped it up with her own robes, gave-it-the-rites-of-burial, with as much pomp and honor as her circumstances allowed.³

VIII. PERICLES.

Beginning of the Peloponnesian War.

The Lacedemonians, *in conjunction* with their allies under the command⁴ of king Archidamus, invaded Attica with a powerful army; and ravaging the country *with fire and sword*, advanced as far as Acharnæ,⁵ and there encamped; *judging*⁶ that the Athenians could no longer restrain them-

1. Lit. "he having thus fallen."

2. Lit. "and the barbarians having departed."

3. There would seem to be some irregularity in placing Alcibiades before Pericles, who was prior in chronological order.

The reader will not be displeased to see the character of this extraordinary personage drawn by the hand of a master in one of the leading periodicals of Europe:—

"Alcibiade fut un de ces types remarquables qui résument leur époque, et qui sont, pour ainsi dire, les colonnes de l'histoire. Né avec un caractère admirablement souple et malléable, sans vertus et sans vices qui lui fussent personnels, mais doué de cette puissance d'imitation qui fait qu'on s'approprie, sans efforts et comme par instinct, les penchants, les passions, les idées et le caractère des gens dont on est entouré, Alcibiade nous offre un singulier reflet des mœurs de sa nation et de son siècle. Sceptique, épicurien, sans cesse dominé par les émotions présentes et la passion du jour: déguisant ses projets les plus sérieux sous les apparences les plus frivoles; incapable de dominer la fortune, mais se pliant, avec souplesse merveilleuse, à tous les caprices du sort pour les faire servir à son ambition; puis, au sortir d'une parodie sacrilège, où il a violé les mystères de sa religion, saisissant son armure d'une main avinée, montant son vaisseau, et volant à la conquête de la Sicile, le bras ferme et la tête libre: tel est Alcibiade; telle est aussi, l'histoire nous le dit, telle est Athènes sa patrie, dans l'âge de décadence qui suit la mort de Pericles. Toutefois, au milieu des ces incohérences et de ces contrastes, pour Athènes comme pour Alcibiade il y a deux particularités, deux mobiles distincts: l'ambition et l'amour de la gloire. Doué des plus heureuses dispositions, de toutes les qualités naturelles qui captivent les cœurs, Alcibiade manquait de solides vertus, de ces profondes convictions, caractère distinctif des conquérants, des législateurs et des grands philosophes de l'antiquité. Pareil à ces miroirs brillants qui réfléchissent tout à tour et indifféremment les merveilles ou les horreurs de la nature, il savait revêtir tout à tour les caractères, les qualités, et les défauts des peuples au milieu desquels il se trouvait. C'était l'homme de tous les climats, de toutes les nations, de toutes les formes; il changeait avec le costume: frugal, laborieux, rigide observateur de la loi dans la république de Sparte; voluptueux, indolent, avide de plaisirs sur le sol de l'Ionie, le voila qui surpasse en luxe et en magnificence le satrape Tissapherne; le lendemain, il étonne les Thraces par son ardeur infatigable dans les courses à cheval et ses interminables libations: on eût dit qu'il possédait au plus haut degré les qualités les plus opposées: cependant il ne possédait qu'un caractère adroit et souple, habile à prendre toutes les formes, toutes les couleurs, à se plier enfin à toutes les circonstances, à toutes les nécessités. La vie dissolue d'Alcibiade est connue de tout le monde; cependant on a pu dire avec vérité de lui qu'il se fut montré le plus vertueux des hommes s'il n'avait jamais eu l'exemple du vice," &c.—*L'Encyclopédie Catholique*, tome 1., 654.

* * * Might it not be conducive to the improvement of pupils conversant with the French language, if the foregoing admirable portrait were given as an exercise to be translated into English, Latin, or Greek?

4. Lit. "King Archidamus commanding."

5. One of the wealthiest and most populous of the Attic townships, about seven miles north of Athens.

6. The particle *ὥς*, followed by the fut. participle, generally marks an intention

that, through anger and *wounded* pride, they would and fight them.² But to Pericles, it appeared a thing, to stake the safety of the city on a battle with a thousand heavy armed Peloponnesians and Bœotians; so great was the number of the enemies' army at the time of the eruption. Those who were eager to fight and disapproved of his precautionary-measures, he soothed;—by observing that trees when lopped or pruned, speedily grow again; that it was not easy to find men again, when once they were lost. He did not convene the people in any public assembly, lest he should be compelled to act contrary to his sound-discretion; but as the *skilful* pilot of a vessel, when a storm arises at sea, having carefully arranged his sails, and straining tight his tackle, confidently relies on the success of his nautical skill; disregarding the tears and complaints of the sick and terrified passengers: so this *able* statesman, having closed-up the city, and secured all the *weak* points against any possibility of surprise, followed his own superior understanding, regardless of the clamors and *senseless* complaints. Although many entreaties, many of his enemies with threats and insinuations, beset him; although many sung *satirical* verses, uttered libels to his disgrace, jeering and insulted him for cowardship, as cowardly, and as one tending to betray public property to the enemy, *still did he continue firm* in his measures.

Pericles also began to attack him; availing himself of the popular irritation against Pericles, to arrive at great popu-

...ing a thing; and is usually preceded by some participle understood; *v.*, &c. See *Math. Gr. Gr.*, § 568.

...restraining themselves."

...aging them."

...whom were famous for the superiority of their heavy armed infantry,

Job xiv. 7—10. "A tree hath hope: if it be cut, it groweth green and boughs thereof sprout. If its roots be old in the earth and its stock decay, yet shall it bud and bring forth leaves, and it shall not be cut down: for the seed is in its root, and the olive shall flourish. But man, when he shall be dead, and stripped, and shall say, where is he?" Moschus has evidently imitated this; see the last lines of the *Elegy on Bion*.—*Poetical Extract.*

...an adventurer now rising into notice, but who afterwards became one of the most turbulent, and most unprincipled of the Athenian demagogues. *Thirlwall's Greece*, iv. p. 105-6; and Dr. Arnold, in his notes on Thucydides, where he compares Cleon—perhaps with no great justice—to a celebrated politician, William Cobbett.

...nt demagogue," says a celebrated modern historian, "who, for several years, was considered one of the most prominent characters on the political stage, was a leather seller [*Βυρροδίδης*]; and had long exerted himself to the utmost against Pericles towards the end of that great man's life. He continued to employ all his clamor, turbulence, and audacity, to

although he did not sail with it, but remained at home quietly-and-prudently-managing-affairs, and retaining the government of the city in his own hands, until the Peloponnesians should draw off their forces. *By way of conciliating the multitude, who were notwithstanding all his exertions, impatient at the continuance of the war, he brought them over to his side by distributions of money, and by assigning them portions of the conquered lands. For, after having expelled the people of Ægina, he distributed the whole island by lot among the Athenians. There was some consolation also from the calamities*

a brawler, he ran backwards and forwards, making the most violent gesticulations during his harangues; he was a boaster, a sycophant, and an egotist, and by dint of violence and brawling, easily drowned the voices of the few judicious persons who attempted to make themselves heard, and finally obtained so great an ascendancy over the congenial rabble, that they did homage to the idol they laughed at and despised."

All the ancient writers are unanimous in their accounts of Cleon's baseness and impudence; and in addition to the poetical portrait by Aristophanes,* we have the masterly historical sketch from the pen of Thucydides:—3. 36 sqq.; 4 28; *et infra*.

"This miscreant had the hardihood to propose giving greater stability to the laws by elevating the more ignorant members of the community, who, he asserted, were much the better citizens, over those of well known integrity, intelligence, and judgment; notwithstanding he had, on the preceding day, caused a decree to be passed for putting all the males in the island of Mitylene to death, and reducing the women and children to slavery! He also proposed a decree for the extermination of the refractory Scioneans!" Such were the leaders of the Athenian democracy!—See Wachsmuth's *Hist. Antiq. of Greece*, vol. ii., 231.

* In the *Equites* of Aristophanes, written with powerful and sarcastic ridicule against the ignorance and incapacity of the Athenian demagogues, place-hunters, and office-seekers, the people of Athens are introduced under the character of an old dotard, by whom his most faithful servants are shamefully persecuted; through the malevolent contrivances of a newly-purchased slave.

Cleon, at that period the unworthy idol of the mob, was the principal object at which the poet aimed his shafts. In the progress of the play, Nicias and Demosthenes are introduced, as some of the persecuted servants, discoursing with Agoracritus, an eminent sausage-maker, a candidate *malgré lui* for office. In vain does he allege his ignorance and unfitness; they overrule the objection, by insisting that he is thereby the more likely to please the people; to whom, at that time, insufficiency and incapacity were the highest recommendations. The caustic satire and bitter irony of the speakers are inimitable.

ΔΑΛΑΝΤΟΠΩΛΗΣ.

μα τοὺς θεοὺς,
εἰ μὴ 'κ πονηρῶν γ'.

ΔΗΜΟΣΘΕΝΗΣ.

ὦ μακάριε τῆς τύχης,
ὅσον πέπονθας ἀγαθὸν εἰς τὰ πράγματα.

ΔΑΛΑΝΤΟΠΩΛΗΣ.

ἀλλ', ὦ γὰρ οὐδὲ μουσικὴν ἐπίσταμαι
πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ καλῶς.

ΔΗΜΟΣΘΕΝΗΣ.

τοῦτ' ἄν μόνον σ' ἐβλαψεν, ὅτι καὶ κακὰ κακῶς.
ἡ δὲ μαγωγία γὰρ οὐ πρὸς μουσικῷ
ἐστὶ ἐστὶν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους,
ἀλλ' εἰς ἀμαθίαν καὶ βέλυνον. ἀλλὰ μὴ παρῆς
ἂ σοι διδῶσ' ἐν τοῖς λογιόισιν οὐ θεοί. κ. τ. λ.

Aristoph. Equis. l. 186, et infra.

ir enemies were suffering: for the Athenians, sailing Peloponnesus, ravaged a great extent of country, destroyed many villages and small cities. And Pericles making an irruption by land into Megara, laid it entire.

It was very apparent, that the Peloponnesians, allicting many calamities on the Athenians, yet suffering in *retaliation* from them by sea, could not have

er. I am, as all my fathers were, a blackguard.

. Then thou art blest; Fortune hath stamp'd and mark'd thee
For state affairs.—

er. Nay, I want skill in music,
And am the veriest dabster e'en at letters.

. Better you wanted that small skill you boast of,
'Tis all that makes 'gainst thy sufficiencies.
Music and letters—tut! we want no gifts
Like these in men who rule us.—Morals, quotha!
A dolt,—a knave;—these are the stuff we make
Our statesmen of.

Mitchell's Trans.

es" themselves are afterwards introduced, denouncing the unworthy very unmeasured terms: but the address of the chorus is, perhaps,

“Wretch without a parallel!
Son of Thunder, child of hell!
Creature of one mighty sense—
Concentrated impudence!
From earth's centre to the sea,
Nature stinks of that and thee.”

the inconsistency of these republicans!—they enthusiastically admire wit of the poet, and admit the full justice of his denunciations against the knave, who had disgraced his country abroad, and dishonored it! they trust him still again until he brought them to the brink of ruin! *Complete Orator*, one of the most sarcastic productions of ancient literature, in this wise:—1st. after announcing himself as “king of words,”* thou—“Step in with unwashed feet; thou wilt never be the worse for dust thou not be able to know the parts of speech, or write thy name; in above all these things. Bring with you a great deal of confidence, and above all, a large quantity of boldness and modesty, blushing, truth, and equity, you may leave them all at all useless, and contrary to our design: forget not, however, the loudness you can produce; an impudent tone, with gait and gesture exactly like You may game, cheat, lie, * * * * at least, tell every body you do, these things,”† &c.—*Franklin's Lucian*, vol. 3, in *loco*.

is similar to the blasphemous advertisement of one Nazro, who, for a e, was permitted to announce himself through the columns of several citizens of New York, in the following shocking terms,—“His Heavenly John Coffin Nazro, king of eloquence,” &c., &c.! Yet was this impudent inserted for weeks and months in succession, paraded before a community in many of our daily papers, without comment or without reno wonder that infidelity has gathered increasing votaries to celebrate birth day!!

“an undulating motion” says the satirist, “in his gait, his head bent and touching his head gently with the tip of his finger, and adjusting his thine locks like Sardanapalus, Cyniras, or Agatho himself.”

these faithful delineations of unworthy leaders, in the ancient republics and Rome, too well adapted to many of more modern growth and higher Were these two eminent writers, the one from Athens, the other from Rome, from the dead, would they find their imitable satires altogether

IX. PERICLES.

Death of Pericles, (B. C. 429.)

Pericles being now at the point of death, the principal citizens and such of his friends as had survived the plague,¹ sitting around his bed, began to discourse about his extraordinary merit, and the great power he had attained: they also recounted his achievements and the number of his trophies. These were nine in all, which he, while general of the army and for victories obtained, had erected in honor of Athens. These matters they talked-over to one another, as if he were no longer capable of understanding them, but *lay* deprived of all sense. But it happened that he had attended to all that passed, and speaking out, said that he wondered, while they extolled² and recounted³ those actions of his in which fortune had a share, and which had already fallen⁴ to the lot of many other generals, they did not mention the most glorious and the greatest of all. "For," added he, "no Athenian, through my means, has ever put⁵ on mourning."⁶ He was undoubtedly a man worthy of the highest admiration, not only for the uniform forbearance and mildness which he preserved amidst the various perplexities-of-his-administration and the virulent enmities of opposing factions, but also for that-greatness-of-soul, which taught him to esteem it as the noblest of his splendid achievements, never in the zenith of his power to have given way to the dictates of envy or of anger; nor ever to have nourished an implacable hatred against any of his enemies.

1. Which had been ravaging Athens.

2 & 3. The two Greek verbs in the text, although in the pres. tense, are evidently used for the aorist: a usage not uncommon with the classical writers of antiquity.—See *Math. Gr. Gr.* § 504, 1.

4. Or,—“which are-wont-to-happen to other generals,” &c.; the perfect having, in this place, the signification of an action, which usually happens, or is frequently repeated.—See *Math. Gr. Gr.*, § 503, 2.

5. Here also, it should be remarked, that the aorist *may* be considered as put for the perf.—See *Math.* § 498, Obs.

6. In accordance with the explanation given by Plutarch himself, in the next sentence, this has been generally understood to mean, that no Athenian ever had cause to put on mourning for any relative unjustly condemned or accused through means of Pericles. But Thirlwall, (*Hist. of Greece*, iii., p. 168, *note*), is decidedly of opinion, that the meaning of these last words of the dying Athenian is clearly ascertained by a favorite expression of his (*Plut. ch. xviii.*) “that as far as depended on him, as their general, the Athenians should be immortal.” What Thirlwall himself means by this is not so clear.

X. LYSANDER.

of the Peloponnesian War, and the taking of Athens.

this,¹ Lysander, sailing to the different cities along the coast, ordered that all the Athenians whom he found should repair to Athens ;—for that he would spare no man, but put to the sword every one he should find outside the city. By these threats, he effected his purpose, and drove all the Athenians into the city : with the intention that there might quickly ensue a famine and scarcity in the town, in order that they might not give him too much trouble, by making a siege with greater facility, if they had provisions in abundance. Abolishing the democratic and other forms of government, he substituted a Lacedemonian governor, called a *procurator*, in each city, and also ten rulers,² selected from the associations³ previously-prepared and mustered by every city. Effecting these changes indiscriminately, in the enemies' cities, as in those of their allies, he was long at his leisure : taking measures to engross to himself the hegemony of Greece.

He did not appoint any as governors on account of their illustrious descent, intrinsic merit, or great wealth ; but he put the sole-management-of-state-affairs on these associations or clubs ; making them arbiters of reward and punishment ; and being himself frequently present at executions and expelling the enemies of his friends ; he exhibited to the Greeks no mild specimen of Lacedemonian sway. Theopompus, the comic writer, surely seems to be comparing the Lacedemonians to vintners :—because, he says, he made the Greeks to taste the *first* draught of freedom, but they poured out the *remainder* quite bitter :—whereas the first was from the beginning bitter and disagreeable. Lysander did not only not leave the people the management of their own affairs, but handed-over the cities to the rule of the most daring and factious of the oligarchs, making⁴ any long delay in these transactions, and af-

the battle of Egospotami, see note 3, p. 192 ; *supra*.
 Lysander, he established in every city an oligarchy made up of his own creatures.
 Lysander, as Plutarch adds in the next sentence, he aimed at securing to himself the hegemony of Greece.

or societies formed by the discontented or oppressed partizans of an oligarchy, though intended principally for mutual support in elections and prosecutions, were ever on the watch for opportunities to subvert the government, and for that purpose cooperated with each other in different states, or

sanias, off the coast of Attica; confidently expecting that¹ he would very speedily take the city. But after *finding that* the Athenians continued-to-make an obstinate resistance, again assuming the command of the fleet, he crossed over into Asia, and there, in like manner, he dissolved the form-of-government existing in all the cities, and set-up decadarchies in their stead:—many being butchered in each city, and many fleeing *their country*. Having-expelled all the Samians, he bestowed their cities on the exiled oligarchs.²

Learning at this time those in the city were grievously pressed by famine,³ he directed-his-course to the Piræus, and took the city, now compelled to submit to the conditions which he dictated.

As soon, therefore, as Lysander had taken away all their ships except twelve, and *had gotten possession of* the fortifications of Athens, (*this occurred on the 16th day of the month Munychion,—the very day on which they had conquered the barbarian in the sea-fight at Salamis*) he forthwith determined to change their form of government also. On their manifesting much discontent and turbulence *at the change proposed*, he, sending a message to the people, declared that he had detected the city violating the terms of the capitulation;—for, that the walls still remained standing, although the period had elapsed in which they were to have been demolished;—that he would therefore devise conditions entirely different from those at first proposed:—just as he should towards any people thus annulling (or evading) the articles-of-their-surrender. Some say, that he did in reality propose, in an assembly of the confederates, a plan about *reducing them to slavery*: when also *it is related* that Erianthus, the Theban, made a proposal to burn the city and turn *the site* and country *adjacent* into a sheep-walk.

After this, at an entertainment given by the general officers, when during the banquet, a Phocian singer chanting the chorus of Electra in Euripides, of which this is the commencement:—

1. See note 8. Sect. 8.—*Pericles*.

2. Mainly brought on and very much increased by the plan adopted by him. See p. 199, *Supra*.

3. This did not happen until *after* the reduction of Athens, and the establishment of the thirty tyrants.

Electra, daughter of Agamemnon, I am come
to thy rustic hall : *—

rted, that all the company were deeply affected,¹ and
peared an atrocious deed to ruin and utterly destroy
renowned, and which had produced so many illus-
on.²

ler, however,—the Athenians being now reduced to
extremity—sending for several musicians from the
joining with them all those in his camp, he razed
and burned the gallies, to the sound of music ;
he confederates, crowned with garlands, danced³
as if that were the first dawn⁴ of their liberty.

thwith changed the whole form of the constitution,
g thirty archons in the city, and ten in the Piræus :
ng a garrison in the Acropolis, he set over⁵ it, as gover-
nbias, a Spartan. In some time after, this man raising
was about to strike Autolycus, the wrestler,⁶ but the
pping his legs together,⁷ threw him down. Lysander

alludes to this :—

“ The repeated air

Of sad Electra's poet, had the power,

To save the Athenian walls from ruin bare.”—*Par. Reg.*

er this poetical anecdote be true or not, it is certain that nothing saved
utter destruction but reasons of state policy. Sparta was far too pru-
ease to any extent the ascendancy of Thebes, and thus destroy the “ bal-
er” in Northern Greece, or to deprive herself of the advantages certain
m Athens, if placed under a government dependent on herself for pro-

the confederates being crowned with garlands and dancing, at the same

4. Lit.—“ first day,” &c.

5. Lit.—“ having set,” &c.

of good family and condition, and had been distinguished in his youth
tic victory.

well known to wrestlers and “ gemmen of the ring ;”—when one of the
uddenly striking his foot, (—that part *prope pedis pollicem*,) obliquely
ide of his adversary's foot, usually below the ankle, raises it forcibly off
and rudely jostles it against the other ;—*τῶν ἀντιπάλων συναρπάμενος*—and at
stant lends all his force to throw his [the adversary's] body in the con-
on, he “ floors him,”—*ἀνέτρεψε αὐτόν*,—while you could say “ Jack
the unfortunate wight's centre of gravity being completely annihilated ;
nbling one way and his heels another.—*Crede experto*.

r Jacobs, of Gotha, or “ the first Elliott professor of Greek Literature in
[N. E.] Mr. Edward Everett, had enjoyed the good fortune of being in-
the arcana of “ the fancy,” by Dan. Donnelly, the celebrated Irish cham-
ackwood's Magazine, vol. vii. p. 186.) in the veritable *modus operandi* of
ll,” with the learned professor of Columbia College, who is said to have
s from the renowned gymnasiarch Fuller of New York,—he could never
d that either *ἀράμενος* or *ὑπαράμενος* was the correct lection. The ami-
of “ the Adventures of Telemachus,” appears to allude to a manœuvre
kind, where he introduces the contest between Telemachus and
t like many other illustrious ornaments of the Catholic church, the
of Cambray seemed *omne scibile scivisse*. See his works *passim*.

as mercy itself towards a fallen foe, as compared to the atrocious senti-
ing fanatical Englishmen towards Ireland. One of this tribe was in the
ing all his tirades in the British Parliament against that ill-fated land,

XL. PHOCION.

It was scarcely possible for any Athenian to see Phocion, either laughing or weeping; or bathing in the public bath; or with his hand outside the fold of his cloak, when he happened to have one. If indeed he went into the country or upon an expedition, it was always bare-foot and with-his-upper-garments: unless the cold should be excessive or intolerable; so that then his soldiers would jestingly say, it was the sign of a very severe winter, as Phocion was dressed.³

*Although*⁴ naturally of a very kind and humane disposition, he nevertheless seemed from the expression-of-his-countenance to be so unsocial and stern,⁵ that a stranger to his manners, would not, unaccompanied, willingly meet him. Wherefore, on the Athenians at one time laughing at Chares' remarking on his terrible eyebrows, Phocion observed,—“My eyebrows have never caused you to grieve, while the laughter of these has often caused the city to weep.” The oratory of Phocion contained the most expressive sense with the most concise diction. And it was in this view, that Polyeuctas, the Sphettian, seems to have said, that “Demosthenes was the best orator, but Phocion the most powerful speaker.” And Demosthenes *himself*, who heartily despised the other orators, whenever Phocion stood up,⁶ was wont to say softly to his friends, “there is the pruner of my words.” But this might equally be referred to his great-intrinsic-merit:—since even the word and nod only of a good man possess a persuasive

1. Lit.—“Autolycus,” &c.

2. In Lysander, Müller thinks, was developed a worldly policy, which completed the destruction of the “honest openness and manly simplicity of the Doric character,” and which made “the descendants of Hercules lay aside the lion’s for the fox’s skin.” For this disadvantageous change in the Spartan character, Müller, in a true Doric spirit, blames their connection with Athens, particularly in the Peloponnesian war. (See vol. i. p. 234-5.) It would not perhaps be very difficult to show, that many of the worst vices in the Spartan were the result rather of his domestic institutions than of any extraneous influence.

3. Or—“that Phocion fully dressed, was the token of a very severe winter.”

4. Lit.—“Being from natural-habit,” &c.

5. See a quotation from *Virg.* 3.621, illustrative of the two Greek epithets in the text;—following note 7. p. 184, *Ninth* (or any subsequent) *New York edition of Greek Reader.*

6. Lit.—“On Phocion’s standing up,” &c.

efficient-to-outweigh a thousand, *specious* arguments
turned periods from others.¹

lies and insular-auxiliaries of the Athenians, looking
expeditions sent from Athens, when headed by any
general,² in the light of enemies,³ used-to-barricade
islands, and block up their harbors, and carry away from
the country, into their cities, all their cattle, and slaves,
women, and children. But if Phocion had the command,
at great distance to meet him in their own ships, with
on their heads, and with every token of joy, they
went with him to their homes. The Athenians, being now so
exasperated against Philip as to commence open hos-
tility, selected for the war another general, Phocion⁵ being
chosen. As soon as he returned from the islands, he had
influence enough to persuade the people to adhere steady-
to the conditions of peace offered by Philip ;—now pacifi-
cated, and apprehensive of the consequence of so
long a war. When one of these, accustomed to make
speeches, clamored against him, crying out,
“thou, Phocion, turn aside from their purpose, the
islands now having arms in their land ?” “ Yes, certainly-
he, “ I do ; although well knowing, that in time of
war I should command you, and in time of peace, you will
obey me.” He could not however prevail ; for Demos-
thene carried all before him ; exhorting the Athenians to give
as far as possible from Attica. “ O my-good-friend,”
said Phocion, “ let us not consult where we shall fight,
but shall we obtain the victory : for by this means the
war will be sufficiently remote ; but every misfortune is near
to the vanquished..”

He then advised Alexander, if he sought tranquillity, to lay
down his arms ; if glory, to turn his arms from the Greeks, against
the Persians.⁶
Phocion, by using many arguments appropriately, and in-ac-
cordance with the inclination and plans of Alexander, he

sentiments conveyed in the two preceding periods are also repeated, in
very same words, in the life of Demosthenes. See *Plutarch, in vita*

Any other general sailing with them,” &c.
account of their exorbitant exactions. The state of public morality at
this time, was, with some few brilliant exceptions, very low. Her gene-
rally more formidable to her allies than to her enemies.

were the *only people* to whom it belonged to take the lead in that country. Making Phocion in a special manner his friend and guest, he showed him so much honorable-deference, as very few of those always about-his-person ever attained.

Hence, as Duris asserts, when he became very-celebrated and had conquered Darius, he ceased to writhe τὸ Χαλπεῖν in any of his letters, except in those he wrote to Phocion: him alone did he always salute with the τὸ Χαλπεῖν.¹

What is admitted, with regard to the pecuniary-affairs, is this, that Alexander sent him one hundred talents as a present. When this large sum was carried² to Athens, Phocion asked those who brought it, what could be the reason, whereas there were so many Athenians,³ that Alexander sent so much money to him alone. On their making answer,—“because he looks-upon you alone as a good and virtuous man:” “Then” rejoined Phocion, “let him permit me always to retain-the-character of, and really be, such.” As soon as they had waited on⁴ him to his abode, and saw the rigid-economy practiced in his homely dwelling—his wife kneading-bread, and Phocion himself, after drawing water from a well, begin-to wash his feet—they importuned him the more-earnestly, and were greatly concerned at his straitened circumstances: saying it was a monstrous thing, that he who was⁵ the friend of so powerful a king, should live so miserably. Phocion, at this moment, seeing a poor old man in a dirty thread-bare-cloak passing by, asked them if they thought he was worse off than that person: and on their crying out, God forbid! he rejoined, “nevertheless, that poor man lives on less than I do, and is content.”

“In a word,” concludes Phocion, “either by not making use of it, I shall have so large a sum to no purpose, or by making use of it, I shall bring both him and myself under the censure of the city.” Thus the money returned from Athens:

1. He used it also when writing to Antipater, as Plutarch adds in another sentence, omitted in our text.

“Notwithstanding this apparent condescension, Alexander became so inflated with the immense importance of his great victory at Arbela, that on receiving a letter from this same Antipater announcing a victory gained by him over the Lacedæmonians, and the destruction of their army, he cried aloud to his courtiers, with a tone of ineffable contempt,—‘I hear there has been a battle of mice in Arcadia!’”

—Pref. to the Green Book, p. xxxiv.

2. Lit. “these talents being carried to Athens,” &c.

3. Lit. “there being so many Athenians,” &c.

4. Lit. “waiting on,” &c.

5. Lit. “being,” &c.

the Greeks that he who could refuse¹ so large a richer than he who could bestow it.²

XII. PHOCION.

Phocion's Condemnation and Death.

conducted Phocion, and those that were with him, in appearance to be tried, but in reality, as *perdy* prejudged to death.³ The sight of these *illustri-ers*, carried in wagons through the Ceramicus,⁴ to e, was truly melancholy. Hither Clitus having led t them up until the archons should-convene the as-
This they speedily did ; not excluding slaves, stran- those convicted of infamous crimes :⁵ but throwing the tribunal and the theatre to all, even *to those of*. After the letter was read from the king,⁶ who de- at although he was fully persuaded these men were et did he grant the privilege of trying them to the s, who were now free and living-under-their-own- litus then brought forth the accused. At the sight on,⁸ the most virtuous of the citizens covered their stooping down, began to weep : one of them even urageous as to say that as the king had entrusted⁹ ant a trial to the people, it was-fit-and-proper all d strangers should withdraw-from the assembly. The nduring this, but all vociferating, that it was *fit and* stone the oligarchs and the anti-democrats,¹⁰ no one he hardihood to speak for Phocion. Even he him- heard¹¹ with impatience and-great-difficulty : *when or- some measure restored*, he said, " do ye intend to take

t needing," &c.

2. Lit. "bestowing," &c.

death of Antipater, a struggle for the ascendancy ensued between his er and his general Polysperchon, regent of the Macedonian empire in guardian of the young king Arrhidæus Philip. As Phocion, and others no had been friends to Antipater, were suspected of being well-disposed Polysperchon contrived through the agency of one of his creatures, Ag- Phocion should be impeached for treason. Both parties—the accused users—carried the matter before the Macedonian king, who had entered was encamped at the village of Pharygæ. The result was that Phocion ds were sent back, in charge of Clitus, as prisoners, ignominiously gons, to Athens, to receive the final judgment of the people.

the transactions in the text.

e 183, note 1, *supra*.

hom were, by law, precluded from certain rights or privileges, and par- a voting or ascending the tribunal (*βῆμα*) to speak at the assemblies of See Hermann's *Polit. Antiquities*, § § 114, 115, 124, p. 224—42.

ing?" But as they paid no attention to this request, advancing nearer to the multitude, he said *with a loud voice*, "I confess I have done wrong, and that for my political conduct I deserve death; but, O Athenians, why do you put these to death, who have done no wrong?" Many of the mob crying out, "because they are friends of thine," Phocion drew back, and, during the remainder of the proceedings, continued a silent and unmoved spectator. Agnonides then read the decree, *which he had prepared*; ² in pursuance of which, the people were to determine by their votes, whether or not the prisoners appeared to be guilty; and if guilty, that then they were to suffer death.

After the decree was read, ³ some wished to have a clause added, to *this effect*, "that Phocion should be first tortured, ⁴ and then put to death;" and vehemently insisted to have the rack and executioners brought in. But Agnonides perceiving both from the looks ⁵ of Clitus, that he was entirely averse to the horrid proposal, and conceiving it himself to be savage and infamous, ⁶ said, "O Athenians, when we catch the wretch Callimedon, ⁷ we shall take ⁸ and torture him, but I do not propose any such measure for Phocion." Then one of the more merciful, responding to this observation exclaimed,—“in this at least you do well; for if we torture Phocion, what should we do to you?” The decree being decided on ⁹ and the vote put, ¹⁰ no one sitting down, but all standing, (the vast majority even with garlands on their heads, ¹¹) they voted the accused guilty of death. With Phocion, were Nicocles, Theudippus, Hegemon, and Pythocles. The same sentence of death was decreed against Demetrius Phalereus, ¹² Callimedon, Chari-

1. Lit. "not granting," &c.

2. Lit. "having it;"—or it might be translated—"holding it in his hand," &c.

3. Lit. "having been read," &c.

4. Lit. "having been tortured," &c.

5. Lit. "looking at Clitus," &c.

6. The torture was generally confined to slaves, or to persons of the very worst character.

7. A notorious political orator, and a profligate partizan of Antipater. He had fled from Athens on the accusation of Phocion.

8. Lit. "taking."

9. Whether Phocion and his friends were guilty or not.

10. As to what punishment should be inflicted. *Χειρουργίας*, is literally, "the show of hands." This also was a gross irregularity, as in all condemnations of an Athenian citizen, the vote should be by ballot (*ψηφος*.)

11. As if for some joyful solemnity.

12. The celebrated orator and rhetorician to whom the treatise *Περὶ Ἑρμηνείας*, "On Elocution," has been frequently ascribed. Critics, however, are agreed that it was the work of a later Demetrius, of Alexandria, under the Roman emperor Marcus Aurelius.

some others who were absent. When, therefore, dis-
 e assembly, the officers were leading the condemned
 the others, surrounded by their friends and rela-
 tenderly embraced them, proceeded to their desti-
 erwhelmed-with-grief and lamenting their hard-fate;
 tors beholding the countenance of Phocion, as un-
 s when he used, as general *elect*, to-be-escorted from
 bly, they-were-struck with the highest admiration
 ic firmness and magnanimity.

his enemies, indeed, walking along with the priso-
 nued reviling him: one even, *more brutal than the*
 ng up in front, spat in his face. On this outrage, it
 t Phocion, turning his eyes to the magistrates, asked,
 o one restrain that indecorous fellow?" Theudip-
 iving in prison and seeing the hemlock in the act of
 nd, gave vent to his complaints, and bitterly lament-
 appy lot, which doomed him to suffer¹ death in so un-
 manner with Phocion. "What then," said *the illus-*
m, "art thou not pleased to die in company with Pho-
 ne of his friends asking him if he would send² any
 to his son, "yes particularly," replied he, "that I
 t cherish any resentment against the Athenians."³
 ll were now drinking the hemlock, the quantity of
 short, and the executioner said he would grind no
 ss he got twelve drachms; *as* for so much, is a
 rchased. Some time having elapsed by this delay,⁴
 calling to one of his friends, and *gaily* remarking,
 is not permitted to die gratis at Athens," ordered
 e the man his demand.

ok place on the 19th of the month Munychion,
 d the horsemen, escorting a solemn procession in
 upiter, passed by. Some of them took off their
 nd others looked towards the doors of the prison
 of-compassion. And to all not entirely brutalized,
 d not their hearts corrupt, with rage and envy, it ap-
 e a most impious thing that the city keeping festival,
 stained for that day, and thus remained-unpolluted
 e execution.⁵ To his enemies, nevertheless, it ap-

being about to suffer death," &c.

nd," &c.—the indicative mood for the conjunctive.—See *Math. Gr. Gr.*,

animous advice, though not followed by his son, as the student will see
 tence of this extract.

l a delay *having taken place*," &c.

and that no Athenian should light a fire for his funeral pile. On this account, none of his friends durst touch it *for that purpose*. But one Conopian, who was in the habit of performing such things for hire, carried¹ the dead-body beyond Eleusis, and procuring fire from the territory of Megara, burnt¹ it. A woman of Megara, who, with her maids, assisted *at this melancholy office*, raised a cenotaph² on the spot, and offered up the usual-libations. Gathering the bones in her lap, and carrying them by night to her abode, she buried them under the hearth, saying ;—" To thee, O friendly hearth, I commit these remains of a good man : do thou restore them to the tombs of his ancestors, when the Athenians will-have-recovered-their-senses."

"How watch'd thy better sons the farewell ray
That closed their murdered sage's latest day !
Not yet—not yet—Sol pauses on the hill—
The precious hour of parting lingers still ;
But sad his light to agonizing eyes,
And dark the mountain's once delightful dyes ;
Gloom o'er the lovely land he seemed to pour,
That land where Phœbus never frown'd before ;
But ere he sunk below Cithæron's head,
The cup of woe was quaff'd—the spirit fled ;
The soul of him who scorned to fear or fly,
Who lived and died as none can live or die."—*Corsair*, c. iii.

The fullest sympathy for Phocion's many virtues, his unbending integrity, his blamelessness and simplicity in private life, his violent and undeserved death, should not prevent us from reprobating, most severely, the principles which seem to have directed his political career. His conduct, not only in yielding almost without a struggle to the Macedonian power, but in advocating its interests, under Philip, and Alexander, and Antipater, presents the strongest—and for himself, the most degrading—contrast with the untiring, energetic, and truly Athenian patriotism of his great opponent, Demosthenes. It is true, as has been observed by a modern writer, that Phocion fell upon dark and troubled times, when the best and most sanguine patriot might be inclined to despair. "But," as Thirlwall remarks, "he despaired not merely of his country, which any one may innocently do ; but also for her, which no man has a right to do. He would have forced her to despair of herself." And this was the striking point of difference between himself and Demosthenes. Knowing, as we do, the political perspicacity, and almost superhuman foresight of the orator, and the deplorable condition of Greece at that period,—every state at war with its neighbor, and divided in itself,—it is not difficult for us to imagine moments when the conviction of his country's inevitable and impending degradation forcing itself upon his long and solitary hours of reflection, would wring from him the exclamation of a gallant and kindred spirit :—

Εὖ γὰρ ἐγὼ τὸδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,
Ἔσσεται ἡμᾶρ δρ' ἂν ποτ' ὀλώλῃ *Ἴλιος ἱρή.—Π. vi., 448.

But with the generous impulses of a great mind, and a patriotic heart, rising superior to every difficulty, he derived renewed vigor from the very hopelessness of his country's cause, and put forth all his talents in effort after effort, each one greater and more surprising than the last, impressing all succeeding ages with the truth of the Macedonian's avowal, that the great struggle was not between Philip and Greece, but between Philip and Demosthenes.

1. Lit. "burnt the dead body, after having been carried," &c.

2. A monument was so called when it did not cover or enclose the remains of the deceased person.

short time,¹ however, *the desperate state* of their
 sight² them what an *excellent* magistrate, and vigilant
 of probity and justice, the people had lost.³ Then,
 feeling regret, they erected his statue in brass, and
 bones at the public expense. Of his accusers, they
 to death Agnonides, after passing a decree for that
 Epicurus and Demophilus, fleeing from the city,
 hit⁴ by the son of Phocion, and suffered condign pun-

XIII. DEMOSTHENES.

henes, at one time lamenting to Satyrus, the actor,
 though he was⁵ the most-pains-taking of all the orators,
 nearly ruined his constitution⁶ in the pursuit of elo-
 quence, could he find no favor with the people; but, that
 talented fellows and illiterate *demagogues* were heard⁷
 to declaim and kept⁸ the rostrum, while he was⁸ utterly
 despised:—Satyrus is reported to have said, “you speak
 like Demosthenes; but I shall speedily furnish you with
 passages if you will repeat by heart for me, some passages
 of Pindar or Sophocles.” When Demosthenes had
 done this, it is said that Satyrus, taking up the same passage,
 repeated it with appropriate gesture and be-
 lievable delivery, that it appeared altogether different to
 the audience.

Demosthenes said, that he becoming thoroughly persuaded how

short time having elapsed,” &c.

“aching them,” &c.

of the great men of modern times, perhaps the character of *Andrew*
 is nearest to that of *Phocion*. “He was,” says Aiken, “one of the last
 to receive a pension from the place he served, [represented in Parliament,]
 and earned by the diligence, firmness, and inviolable integrity with which
 he discharged his duty. Of all men in his station, he is the person who would be
 the best example of the genuine independence produced by the philosophical
 disregard of wants and desires.” Near the close of his life, after sternly refusing
 any bribe, with offers of future favors, sent by Charles, II., he was the next
 day to borrow a guinea from a friend to meet his current expenses! *Mason*
 has given the following picture:—

“In awful poverty his honest muse
 Walks forth vindictive through a venal land;
 In vain corruption sheds her golden dews,
 In vain oppression lifts her iron hand:
 He scorns them both, and arm'd with truth alone,
 Bids lust and folly tremble on the throne.”

Ode to Independence.

The son of Phocion having caught Epicurus and Demophilus after fleeing
 and avenged the injuries done his father, upon them,” &c.
 “ing,” &c.

He had almost exhausted the full vigor of his body—the bloom of his

ciation and delivery of his words. Acting from this persuasion, it is recorded, that he built himself a subterraneous study; and that descending thither regularly every day, he formed his action, and exercised and strengthened his voice. Nay, it is even said, that he would pass two or three months there in succession;—having previously shaved one side of his head, so that it should not be possible for him, through shame, to go out, although ever so desirous.

About the time of the Phocian war¹ then, did he enter on his public career;—adopting this glorious principle of his political ambition,—the defence of the Greeks against Phillip: and contending nobly for this *sacred cause*, he speedily obtained high renown, and was raised to a conspicuous-elevation by the powers of his eloquence and the undaunted freedom of his language: so that he become an object of admiration to Greece, of conciliation-and-flattery to the great king, and rendered the influence of his oratory a subject of more paramount consideration to Philip than *that of all the other popular leaders together*. Nay, his very enemies allowed, they had to contend² with an illustrious man.

It was evidently the scope of the policy adopted by Demosthenes, even in time of peace, to pass-over³ none of Philip's⁴ actions unstigmatized:⁵ but to avail himself of every opportunity to stir-up and enflame⁶ the Athenians against the man.

1. Otherwise called the "Sacred War," and the second to which that name was applied. It arose nearly in the following manner, although its main causes are more clearly ascertained than its immediate occasion.

A feeling of animosity had long rankled in the minds of the Thebans against the Phocians. The latter having put under cultivation a part of the sacred territory of Delphi, which, the Amphictyonic council had decreed in the first "Sacred War," should remain forever waste Thebes availed herself of the pretext to instigate the Thessalian members of the council to prosecute the Phocians for the offence. They were condemned to pay a heavy fine, and on their refusal to do so, their territory was declared forfeited to the offended god. Hostilities were of course commenced against them, first by the Locrians, who were obliged to call in the assistance of the Thebans and other Boeotians, and the Thessalians. Rendered desperate, the Phocians greatly aggravated their former sacrilege by seizing the sacred treasures at Delphi, and using them to hire mercenary troops.

The war had gone on with various success, when Philip of Macedon, desirous of acquiring an influence in Greece, allied himself with the confederates against Phocis. Alarmed at this manifestation of Philip's real designs, Demosthenes, in the first of his celebrated Philippics, endeavored to rouse the Athenians to a sense of their danger. This war, it may be well to remark, began about B. C. 357, and was terminated in a little more than ten years by the entire prostration of the sacrilegious republic.

2. Lit. "that their contest is," &c.—the pres. for the aorist. See notes 2 & 3 with references; Sect. XI. *Death of Pericles*.

3. Lit. "suffering," or "permitting none," &c.

4. Lit. "done," or "performed by the Macedonian," &c.

5. Or, "as inculpable," &c.

6. Lit. "rousing and inflaming," &c.

on account, his influence *among his countrymen* had
 fight with Philip : so that when he went as one of
 ssadors into Macedonia, Philip listened to the ha-
 of all the rest, but entered into an elaborate and stu-
 y to the speech of Demosthenes *only*. But in other
 honor and acts-of-courtesy, he did not exhibit a simi-
 o Demosthenes but rather paid every courtly attention
 nes, Philocrates, and their friends.¹ Whence on their
 Philip, as being very persuasive in oratorical powers,
 ely in personal appearance, and, beyond all dispute,
 tent boon companion ;² Demosthenes was constrain-
the whole affair, in a disparaging manner :—sarcas-
 serving, that “ the first was the property of a sophist,
 d, *that* of a woman, the third, *that* of a sponge, but
 omiastic of a king.”

matters were evidently tending to an open rupture,
 could³ not remain quiet, and the Athenians were
 action by Demosthenes, the orator first directed *the*
 of his countrymen against Eubœa, which had, by
 its petty tyrants, been brought under entire subjection
 and, in pursuance to a decree drawn by himself, for
 ose, the *Athenian troops* crossing-over to *the island*,
 the Macedonians. He next lent timely-succor to
 ntines and Perinthians, against whom a war was
 the Macedonians.⁵

ards undertaking an embassy to the other nations
 e, he, by his eloquent and animated harangues, uni-
 all, a few excepted, in one *powerful* confederacy
 hilip : so that, exclusive of the municipal troops of
 ent cities, an army of fifteen thousand foot and two
 horse, was soon levied, and the confederates also
 y contributed necessaries and pay for the mercena-
 e expectations of Greece for the final events, being
 sed to an extraordinary degree, the Eubœans, the
 the Corinthians, Megareans, the Leucadians and
 ns, throughout their states and cities, being united
 mmon cause,⁶—the greatest and most important task

whom, particularly Æschines, were zealous partizans of Philip.
 language of *les bons vivans*,—“ a famous boozier,” &c.

4. Lit. “ being roused,” &c.
 Phocion was general in the two expeditions just mentioned in the
 bœa and to Byzantium, and Perinthus—yet Plutarch does him no injus-
 tice Demosthenes the principal cause of their brilliant results, as it was
 ough his means that they were commenced.—See *Thirlwall's Greece*, vi.

5. See B. C. 348, three years prior to the expedition mentioned

take-the-field, and were, at this time, celebrated throughout Greece for military prowess.² But it was no easy matter to detach the Thebans from Philip; cajoled as they were by benefits recently conferred in the Phocian war,³ and the more especially as hostile feuds, in both cities, were being continually fomented against each other, by means of frequent skirmishes, arising from vicinity.⁴

Not long after, Philip suddenly fell upon Elatea⁵ and took

1. Such, the Translator conceives, is the true sense of *ἐναγώνιον*, in this passage.

2. They had not lost the high state of discipline introduced into their infantry by the military skill of Epaminondas, who had fallen at the battle of Mantinea, (B. C. 342,) only twenty years previous.

3. See p. 210, note 1, *supra*.

4. Border feuds seem to have, at all times, been characterized by a more unrelenting spirit of hostility than was usually displayed in a general war between powerful nations. Among the many beautiful passages in Scott's "*Lay of the Last Minstrel*," illustrative of the frequency and cruelty of the border feuds, so long existing between the English and Scotch, the following will, in few words, convey an accurate idea of the savage animosity cherished by the lawless foragers: in which even the brute creation sympathized.

"By mutual inroads, mutual blows,
By habit and by nature, foes.

* * * * *

Few were the words, and stern, and high,
That marked the foemen's feudal hate;

For questions fierce, and proud reply,
Gave signal soon of dire debate.

Their very coursers seemed to know,
That each was other's mortal foe."

5. Elatea, now *Lefta*, stood at the head of a long slope reaching down to the Cephissus, and was admirably situated for commanding the passes from the Transætan provinces into southern Greece. Hence the consternation of the Athenians when Philip seized the place. The description of the terror that pervaded Athens at the news, is deserving all the reader's attention:—

Εσπέρα μὲν γὰρ ἦν ἥκε δ' ἀγγέλλων τις ὡς τοὺς πρυτάνεις, ὥς Ἐλάτεια κατειληπταί. καὶ μετὰ ταῦτα οἱ μὲν, εὐθύς ἐξαναστάντες μεταξὺ δειπνοῦντες, τοὺς τ' ἐκ τῶν σκηκνῶν τῶν κατὰ τὴν ἀγορὰν ἐξείργον, καὶ τὰ γέρρα ἐνεπίμψαν· οἱ δὲ τοὺς στρατηγοὺς μετεπέμποντο, καὶ τὸν σαλπικτὴν ἐκάλουν· καὶ Θορόβου πλήρης ἦν ἡ πόλις. τῇ δ' ὕστεραία ἡμέρᾳ τῇ ἡμέρᾳ οἱ μὲν πρυτάνεις τὴν βουλὴν ἐκάλουν εἰς τὸ βουλευτήριον· ὑμεῖς δ' εἰς τὴν ἐκκλησίαν ἐπορεύεσθε· καὶ πρὶν ἐκείνην χρηματίζεσθαι καὶ προβουλευσάσθαι, πᾶς δ' ὄμιλος ἄνω καθήτο. καὶ μετὰ ταῦτα ὡς εἰσηλθεν ἡ βουλὴ, καὶ ἀπήγγειλαν οἱ πρυτάνεις τὰ προσηγγελμένα εαυτοῖς, καὶ τὸν ἥκοντα παρήγαγον, καὶ κείνος εἶπεν· ἡρώτα μὲν δ' κήρυξ· τίς ἀγορεύειν βούλεται; παρήει δ' οὐδείς.—κ. τ. λ.

This admirable passage has been a subject of praise among critics in all succeeding ages. It is even quoted by the judicious Longinus, (¶ 10, *juxta finem*,) as an example of the sublime, produced by "culling the chief circumstances, according to their excellence," &c.

"It was now evening: a courier came to the Prytanes announcing that Elatea was taken. Immediately on this intelligence, some, starting up from supper, drove the mechanics-and-traders from their shops in the forum, and set fire to their sheds;—others sent for the generals, and called out for the trumpeter;—and the whole city was full of confusion. The next morning at dawn-of-day, the prytanes summoned the senate into the senate house: and you proceeded to the assembly. And before they could propose or decree the measure, the whole people had-taken-their-seats above.* Then, when the senate entered, and the Prytanes reported the intelligence,

* "In the Pnyx," says Schaefer, "the usual place of assembly on the elevation near the Acropolis;" but Diodorus Siculus [16, 84,] says that the people assembled at the Theatre of Bacchus: ὁ δὲ ὄμιλος ἀπὸς αὐτῆς ἡμέρας συνέδραμεν εἰς τὸ θεατρον. the usual place.—See Leland & Barker's *Demosithenes*, in loco.

on of all Phocis. At this, the Athenians being greatly excited, and no one venturing to mount the rostrum, or any plan to propose, perplexity and profound silence throughout the assembly: until Demosthenes alone forward, advised the Athenians to persevere in their intention of applying to the Thebans: and, in his accusatory manner, otherwise animating and cheering the spirits of the people with fresh hopes, he, together with others, detached as ambassador to Thebes. The more-advanced course did not escape the good sense of the Thebans, early as the wounds received in the Phocian war being healed, each had still before his eyes the apprehended

ced the courier, and he confirmed it, the crier asked, 'who wishes to let no-one come forward,' &c.—*Trans. from Demosth. De Corona.*

ed throughout the speeches of Burke, the celebrated Irish orator and equal in many respects to Demosthenes himself—are numberless passages of power in delineation of character and vividness of description. Among, from his speech on the Nabob of Arcot, are, it is thought, a fit parallel to the following quotation.

cribing the terrific preparations of the sanguinary Hyder Ali, the orator

from every quarter whatever a savage ferocity could add to his new in the arts of destruction; and compounding all the materials of fury, resolution, into one black cloud, he hung for a while on the declivities of the mountains. Whilst the authors of all these evils were idly and stupidly gazing on the approaching meteor, which blackened all their horizon, it suddenly burst, and poured the whole of its contents upon the plains of the Carnatic. Then ensued a scene of woe, the like of which, no eye had seen, no heart conceived, and no tongue can adequately tell. All the horrors of war before known or heard of, were poured to that new havoc. A storm of universal fire blasted every field, every house, destroyed every temple. The miserable inhabitants flying in all directions, in part were slaughtered; others, without regard to sex, or respect of rank, or sacredness of function—fathers torn from children, and wives, enveloped in a whirlwind of cavalry, and amid the goading spears and the trampling of pursuing horses, were swept into captivity, in an undisturbed hostile land. Those who were able to evade this tempest, fled to the mountains. But escaping from fire, sword, and exile, they rushed into the jaws of

together, these creatures of sufferance, whose very excess and luxury had rendered their plentiful days, had fallen short of the allowance of our austerest fasts, and resigned, without sedition or disturbance, almost without complaint, an hundred a day, in the streets of Madras; every day, seventy at least, died in the streets, or on the glacis of Tanjore, and expired of famine in the bowels of India.

For ten months, without intermission, this destruction raged from the gates of the gates of Tanjore; and so completely did these masters in their art, and his more ferocious son, absolve themselves of their impious vow, that British armies traversed, as they did, the Carnatic for hundreds of miles, through the whole course of their march, they did not see one man, nor one child, nor one four-footed beast of any description whatever. A uniform silence reigned over the whole region."—*Burke's Works*; vol. I., New York Edition.

The direful effects of desolating warfare been any where more forcibly portrayed may not, however, be generally known, that Burke, who had read history and was a philosopher, was indebted for much of this terrible grandeur of description to the accounts recorded by Irish historians of the horrible devastations committed by the English and widely extended districts of their unfortunate

sober-reflection and gratitude to their late benefactor, they rushed-with-enthusiastic-ardor into the paths of honor, and of glory.²

1. Lit. "the calamities of war."

2. This is, probably, one of the most splendid triumphs of the power of oratory ever recorded. The best account we have of this memorable event, is that by Leland, in his *Philip of Macedon*. The state of things at Thebes, now the great theatre of the approaching struggle, is well described:—"Amyntas and Clearchus appeared at Thebes in quality of his ambassadors, attended by Python, the celebrated orator of Byzantium. The Thessalians deputed Daochus and Thrasyædus, two creatures of Macedon. The Ætolians, the Dolopes, the Ænians, and Phthiotæ had also their several representatives at Thebes. The ministers of Macedon and its allies affected the greatest triumph and confidence, professed to consider the Thebans as their most assured friends, and to regard any attempt to alienate them as in the highest degree ridiculous and presumptuous. The ambassadors and friends of Athens were in the same proportion depressed and dispirited; and the whole city, the scene of this important negotiation, was now busied in caballing and intriguing, in private meetings and secret consultations; each party laboring to strengthen its interest, to confirm its adherents, and to gain new friends. The popular assembly, on whose determination the final event depended, was now convened, and Philip's representatives had that deference and distinction paid to them, that they were first permitted to address themselves to the people: when Python rose up in the name of this prince and all his allies."

Leland gives an outline of his harrangue, which was indeed a masterly performance, fully confirming all the former reputation of the speaker.

The historian then proceeds:—"The speech was delivered with an extraordinary heat and violence, as if dictated by a sincere and powerful conviction; and Philip had his friends and partizans in the assembly who tumultuously applauded and echoed his [Python's] sentiments, and called loudly on the Thebans to join with the great and pious prince, the protector of the religion and liberty of Greece, rather than with the Athenians, the disturbers of its peace."

But now Demosthenes arose. As an orator, his reputation obliged him to exert all his abilities against an antagonist who seemed to rival him in force and vehemence. As a statesman, he was solicitous for the success of those measures which he himself had recommended; and, as a patriot, the danger of his country must have strongly affected him, and called forth all his energy. Unhappily, the oration in which he opposed this turbulent speaker, has not been transmitted to us; nor have we any considerable accounts of the arguments and topics on which he enlarged. But, from some imperfect hints in his oration on the Crown, it appears that he expatiated, with all his art and eloquence, on the dignity of Athens, the elevated rank it had maintained in Greece, the ardor and attention to the common cause, it had ever displayed. . . . endeavored, successfully, to divert the attention of his hearers from all former quarrels and animosities, which he artfully palliated, as the generous effects of a passion for glory and superiority in two noble rivals, whose origin, actions, and principles, rendered them equally worthy of those noble prizes, for which they had so gloriously contended. The perfidy, the treachery, the dangerous and insatiable ambition of Philip, he represented in such strong and striking colors, that even the allies and confederates of this prince, were forced to rise and give testimony to the truth and justness of the allegation. All the fair offers of friendship and assistance lavished by that prince on the Thebans, the orator converted into so many arguments to confirm their suspicion of his insincerity, and to inspire them with caution and distrust. By an easy and natural transition, he represented to them their danger as certain and incontestable; entreated them to unite with their brethren and countrymen, in order to repel the danger which threatened their walls; to accept of an assistance, which a truly cordial tenderness and affection only could prompt the Athenians to offer; and exhorted them to embrace the last occasion that might be presented, of acting consistently with their ancient glory, by bravely asserting their own liberty, and that of Greece, against the subtle and inveterate enemy of that renowned nation;—a nation whose eyes were now fixed on Thebes, imploring the assistance and defence of its generous and gallant offspring: . . . he concluded by exhorting them to remember their duty and their glory; and to crush the proud bar,

important and splendid did this achievement¹ of the orator, that it produced the following effects : viz.—Philip immediately despatched an embassy to Athens, demanding that Greece was filled with anxious expectations, and simultaneously-roused to the highest pitch of excitement respecting the coming event ;—not only the generals of the Athenians, but the governors of the Bœotians, were altogether obedient to the orders of Demosthenes ;—all public assemblies, whether those of Thebes as of Athens, were completely under his control ;—he became an object of the liveliest affection, and his orders were received with the most implicit obedience in both nations ;²—and all this, neither unjustly nor without merit, but what was pre-eminently his due.

But, indeed, Demosthenes sustained the character of a brave man. But in the battle,³ exhibiting nothing brave or courageous, or performing any action, at all corresponding to the stirring harangues, he deserted his post ; running away, and throwing down his arms ;⁴ not

of rioting in the miseries and preying on the vitals of their venerable

of his harrangue," continues Leland, " were such as might be expected from the most exalted ideas that can be formed of it. The agents and partizans of Philip were confounded, unable to oppose or answer the strength or energy of the Athenian. The minds of the Thebans were at once ravished and inflamed by the love of glory : every other consideration was hidden from them, as if they had no sense of gratitude, all fears of danger, all cold sentiments of duty instantly lost in that generous enthusiasm, with which the speaker had represented arms and honor, Athens, Greece, and liberty, were echoed tumultuously in the assembly, and a decree immediately passed in compliance with the wishes of the Athenian orator. Thus was Philip, one of the greatest masters of inquiry of any other age, foiled and defeated by the abilities of Demosthenes."—*Reign of Philip, King of Macedon*, 4to., vol. 2, p. 255, *et infra*. Dublin

poet has given some spirited lines on this achievement of Demosthenes in uniting the hostile states :—

"Where rests the sword ?—where sleep the brave ?

Awake ! Cecropia's ally save

From the fury of the blast,

Bursts the storm on Phocis' walls.

Rise ! or Greece forever falls.

Up ! or freedom breathes her last.

The jarring states, obsequious now,

View the patriot's hand on high ;

Thunder gathering on his brow,

Lightning flashing from his eye !"—*Cary*.

Demosthenes speaks here with the excusable partiality of a Bœotian,—he does not speak the truth. The Thebans soon began to waver in their resolution against Philip. A Macedonian party would probably have succeeded in breaking up the alliance. Athens, had not Demosthenes, foreseeing this danger, hastened the decision. See *Thirlwall's Greece*, vi. p. 67.

Demosthenes. The plain of Chæronea was, at all periods of history, remarkable. "Placed, as it is, at the entrance to the extensive and fertile

Philip, then, immediately after the victory, becoming insolent through excessive joy, and marching insultingly, while intoxicated, through the heaps of slain, sung the beginning of the decree *proposed* by Demosthenes ;—distinguishing the metre and beating time, with the foot :—

“ Demosthenes the Pæanean, the son of Demosthenes, proposed the following decree.” Reflecting, however, in the first moments of his returning sobriety, on the magnitude of the contest in which he been just involved,² he shuddered at the consummate ability and astonishing powers of the orator, by whom *he was compelled*³ to fling the hazard of his life and empire on the insignificant portion of a single day.

After this *fatal* calamity⁴ had befallen the Greeks, those

1. On this charge against Demosthenes, Thirlwall (vol. vi. p. 69,) remarks very justly, that “he was reproached with cowardice,—because he escaped in the general flight,—only by those who wished he had been left on the field.” On this occasion, it is said, that Demosthenes excused himself by the famous adage—

Ἄνθρωπος ὁ φεύγων καὶ πάλιν μαχθήσεται

Probably the original of our English proverb :

“ The man who fights and runs away
May live to fight another day.”

2. Lit. “involving,” or “surrounding him,” &c.

3. Lit. “compelled by him,” [the orator.]

4. It was not the amount of the losses in killed and wounded and prisoners sustained by the Greeks in this battle, that has given it such importance as to cause it to be considered as the death-blow to their independence. But the event of the day broke up the confederates against Philip, as it proved that their utmost efforts could not raise a force sufficient to meet him, with any chance of success, in the field.—*Thirlwall's Greece*, vi. p. 69.

It was as much from the rashness and incapacity of the Athenian commanders, as from the consummate skill and superior generalship of Philip, that this last struggle for Grecian liberty eventuated so inauspiciously. When the impetuous onset of the Athenians had broken the formidable phalanx of the Macedonians, and drove the fugitives before them to the very centre of the royal army, Lysicles, with all the rashness of elevated ignorance, permitted his hitherto victorious troops to fall into disorder, in wild pursuit of the enemy,—shouting aloud—“Come on, my gallant countrymen, let us pursue the cowards to Macedon !” But Philip, who, with the decision of a veteran, at once availed himself of the fatal error, speedily changed the flight into a victory.

To one reading history, with a mind observant of causes and effects, comparisons and parallels in the various revolutions that have, from the earliest periods, disturbed or alarmed human society, the similarity of many which have occurred in modern, [or comparatively modern] times with others recorded in ancient story, is very striking.

The boastful incident related of Lysicles on so momentous an occasion, at once brought before the view of the Translator, incidents connected with the last great battle, [that of Aughrim, fought July 12, 1691,] by which the fate of his country was decided. Here St. Ruth, general for King James, on witnessing the heroic bravery and daring courage of the Irish troops, who with far inferior numbers, very indifferent munitions of war, and in a state of much destitution, repulsed, three times in succession, and with great slaughter, the flower of the English army, judging from every indication all over the field of action, that the day was his own, threw his hat into the air with ecstasy, crying aloud to his staff, “Now we shall drive them back to the gates of Dublin !” But here the comparison must cease ; for, unlike the vaunting Athenian, the acknowledged military talents of the Frenchman would have

posed to him in politics, renewing their attacks on
 enes, prepared impeachments and indictments against
 people, nevertheless, not only acquitted him *from all*
 continued to honor him, and again invited him, as a
 ncerely attached to *his country*, to the management
 affairs : so that when the bones of *those who fell at*
 a were brought home to be interred,¹ the people
 oned him to pronounce their² funeral-eulogium : *thus*
 p against their misfortune, not ignobly nor timidly ;
 y evincing, by the honor and respect so significantly

verified his threat, did not Providence ordain it otherwise ; as an unlucky
 in a few minutes afterwards, deprived his gallant army of a head ; thus
 ressed in the old doggerel :—

* * * * * “ St. Ruth is dead,
 And all his guards are from the battle fled ;
 As he rode down the hill,* he met his fall,
 And died a victim to a cannon ball.”

circumstances, the battle of Chæronea and that of Aughrim have a curi-
 y. In both, those who were in the wrong got the better—the English
 and the Macedonians in the other ; in both, those who fought for their
 unsuccessful—the Irish at Aughrim and the Athenians at Chæronea ;
 battle was long, bloody, and obstinate, and lost to the cause of liberty
 the fault of the respective generals,—rashness and incapacity on the
 thenians,—jealousy† and haughtiness on the side of the Irish ; and in
 ury has ever since entailed on either people the slavery from the stron-

lyric poet of the age has alluded to the defeat of the Irish army at Augh
 following noble and pathetic stanzas :—

“ Forget not the field where they perish'd,
 The truest, the last of the brave.
 All gone—and the bright hope we cherish'd
 Gone with them, and quench'd in their grave !

Oh ! could we from death but recover
 Those hearts as they bounded before,
 In the face of high heav'n to fight over
 That combat for freedom once more :—

Could the chain for an instant be riven
 Which Tyranny flung round us then,
 Oh ! 'tis not in man nor in heaven,
 To let Tyranny bind it again !

But 'tis past,—and tho' blazon'd in story
 The name of our victor may be,
 Accurst is the march of that glory
 Which treads o'er the hearts of the free.

Far dearer the grave or the prison,
 Illum'd by one patriot name,
 Than the trophies of all who have risen
 On Liberty's ruins to fame !”—*Moore's Irish Melodies.*

and were being interred,” &c.

2. Lit. “ over the men,” &c.

When Antipater and Craterus were announced to be approaching Athens,¹ Demosthenes and his friends anticipating their arrival fled from the city: but the people, on the motion of Demades,² decreed their death. As they fled³ in different directions, Antipater sent *armed men* to apprehend them, under the conduct of one Archias, surnamed the "Fugitive [or exile] Hunter." It is said, that he was a Thurian⁴ by birth, and formerly a tragedian: it is further related, that Polus, the Æginetan, who excelled all of his time in the tragic art, was his scholar.

This Archias, therefore, understanding that Demosthenes had-taken-refuge as a suppliant in the temple of Neptune at Calauria,⁵ went thither in row-boats, and disembarking with

1. Immediately on hearing of Alexander's death, Athens threw off the Macedonian yoke, declared herself ready to assert the liberty of Greece, and sent envoys to the principal states, to announce that she was again, as in the days of her ancient glory, about to place herself in the front of the battle against the common enemy. To this stirring appeal, most of the states in Northern Greece and the smaller ones in the Peloponnesus responded nobly—but Sparta, Arcadia and Achaia, with genuine Doric apathy and selfishness, refused to give any assistance.

Having effected a junction with their northern confederates, the Athenians marched against Antipater—one of Alexander's generals, who had remained in Europe,—defeated and shut him up in Lamia in Thessaly; intercepted and slew Leonatus, who was hastening to his assistance with 23,000 men; and by these victories, the first gained for many years over the Macedonian arms, which were, perhaps, beginning to be thought invincible, inspired exultation and confidence into all Greece. But Craterus, who had been approaching from Asia, to assume with Antipater the government of Alexander's European possessions, had now arrived with the flower of the king's veteran troops, increasing the forces of his colleague to nearly 60,000 men.

After waiting in vain for some reinforcements, the Athenians and their allies—in all only 25,000 men—were obliged to give battle on the plain of Crannon, near Larissa, in Thessaly. Notwithstanding the overwhelming numerical superiority of the enemy—commanded by two of Alexander's best generals, the fortune of the day was some time in suspense, and the Greeks were enabled to retreat to a strong position with the loss of but 500 men. All was not yet lost, but dissensions arose in the camp, the confederates began to waver, and in a short time all—the Athenians last—laid down their arms. In the meantime a fleet of 170 ships had been sent out from Athens, against the Macedonian admiral Cleitus, by whom it was unfortunately defeated, and many galleys destroyed. Thus terminated what may, in truth, be called the final struggle against the Macedonian ascendancy,—a struggle, which though brief, was maintained in a manner highly honorable to Athens, and not unworthy of Greece. To Athens, indeed, no result could have been discreditable; with an entire forgetfulness of self, she had staked her last resources, men, money, and ships, on the venture, and if she failed, it was because there was no hope of success in a contest in which she fell as became the republic, which from Marathon to Crannon, had ever been foremost in the defence of Grecian liberty.

Antipater and Craterus, having now no opposition, marched upon Athens, and demanded that the friends of liberty, and particularly Demosthenes, who had been one of the most active in the late transactions, should be given up to them. Here Plutarch's narrative is resumed.

2. A profligate orator, who had been at all times a violent Macedonian partizan, and of course, a bitter enemy to Demosthenes.

3. Lit. "being scattered, each a different way," &c.

4. Thurium was a Greek colony in Italy, founded on the site of Sybaris.—See p. 130, § 30, *supra*.

5. A small island off the coast of Trœzen, behind Ægina, and nearly opposite

racian spearmen, he endeavored-to-persuade Demos-
 arise *from his seat*, and accompany him to Antipa-
 ring him that he should suffer no injury. Demos-
 happened to have seen a strange vision in a dream,
 ry night *preceding*. For he seemed to be engaged
 est of tragic skill with Archias, and although gain-
 applause *of the audience*, and retaining possession of
 he was nevertheless worsted through a deficiency
 nic preparation, and in other matters usually fur-
 the choregus.¹ When, therefore, Archias address-
 with many friendly promises, looking up full in his
 he still remained sitting—he said, “O Archias,
 etofores couldst thou convince me, as an actor,³
 halt thou now, as an ambassador.”
 s, in wrath, beginning to threaten, “now,” says De-
 s, “thou utterest the oracular-emanations of the
 an tripod; a while ago, thou wast only playing thy

ruins of the temple are still to be seen on the highest point of the is-
 t above the level of the sea.

in *Xophyós*, although often used for the leader, or precentor of a chorus
 re meant for the person at Athens, who, in virtue of his office as one
χορεύς, was obliged, at his own expense, to furnish players, dancers, and
 the celebration of public festivals.—See *Robinson's Arch. Græca*; book
 6, under *Ἀειρουπύοι*; and the “*Theatre of the Greeks*,” *in loco*.

the choregus was not sufficiently profuse in his expenditure on the
 of the chorus, to suit the refined and even luxurious taste of an Athe-
 nian, he incurred their displeasure. This is what is alluded to in the text.
 et,—the translator of the *Agamemnon* of Æschylus,—Mr. Fox, has put
 th of Demosthenes a fine paraphrase of this incident mentioned by Plu-
 relating his ominous dream, he forebodes his death:

“There must be more in this than was apparent;—
 Danger impends. But radiant Hyperion
 Ushers the cheerful day, perhaps to me
 For the last time. A light of gold and purple
 From the far east streams on the Parthenon,
 Crowning its marble roof with a proud halo.
 Beneath the eye of wakening Phæbus glows
 Remote Citheron. I perceive the breeze
 Full often welcomed as the morning dawn'd,
 I caught as now the first glad solar ray;
 Imbibing health and joyance at the view
 Of mountain, ocean, temple, grove and stream,
 Crowned with the shadowy glories of the past,
 In one unrivalled landscape spread before me.”

touching allusions to the beautiful climate of Attica, and to the scenes
 triumphs, he recurs to his melancholy presentiment:

“But I no more

May breathe my country's air—nor may I pace,
 With Plato's spirit, ancient Academe,—
 Nor climb again to lov'd Athena's shrine.
 I feel, I feel that ebbing back from life,
 The waters of eternity, approach,
 To bear me with them on their reflux tide.”

Death of Demosthenes and other Poems, pp. 28—31.

Archias having said many kind words,” &c.: the part. pass. is here mani-

into the interior parts of the temple, and turning some paper, as if about to write, he put the pen³ into his mouth, and continued biting it for a considerable time, as he used to do when thoughtful⁴ about his composition :⁴ then covering his head, he placed it in a recumbent position.

The spearmen standing round the gates, ridiculed his procrastinating timidity and called him effeminate and unmanly. Archias going-in told him to arise, and repeating his words, again pledged himself for a *certain* reconciliation with Antipater. But Demosthenes, feeling that the poison had already penetrated⁵ and was now *rapidly* prostrating *all his faculties*, uncovered his head, and looking up at Archias, said, "why dost thou not now quickly perform the part of Creon in the tragedy,⁶ and cast out this body unburied? But, O friendly

1. Where the altar stood. From this, it would appear that Demosthenes had not, as was usual with suppliants, taken refuge in the sanctuary at once, but had seated himself in the vestibule of the temple.

2. Lit. "a book," or roll of papyrus.

3. Lit. "a reed."

4. Lit. "when in deep thought, and at composition:" the inf. with the neut. article, used for the dative case.—See *Matth. Gr. Gr.* § 540.

5. As the part. of the pres. and imperf. is common to both, without any distinction of termination, the sense alone determining to which it belongs, *κρᾶσσιντος* must be regarded as the imperf. But, waiving the well founded assertion of the *Port Royal Gr. Gr.*, that the part., as well as the infin., may designate all the differences of time, the meaning of the context sufficiently proves *κρᾶσσιντος* to be here used in a past time, whether definite or indefinite; bearing this in mind, the philological student cannot fail to perceive the singular propriety of the order of time preserved by the author:—1st. the pluper. *ἐμπεφυκότος*,—"that the poison had already penetrated;"—an action past, but still continued by its consequent circumstances during another past action;—2d. the imperf. *κρᾶσσιντος*,—"was now rapidly prostrating,"—an action relating the circumstances accompanying or attending the pluperfect.

6. Alluding to Sophocles' tragedy of Antigone, where Creon orders the dead body of Polynices to be left unburied.

We must not think too harshly of Demosthenes, that he chose rather to end his life by his own hand, than to adopt the more heroic, and in every way better, course, of enduring the insults and the torture that awaited him. We must not judge his conduct by a high moral principle, which had, perhaps, never been presented to him; while, according to the most elevated philosophy of the day, it might have seemed to him that the gods had permitted him to withdraw from an existence where he could no longer be of service to his country. The ancients saw the finger of an avenging Heaven in the fate of the vile instruments of his destruction. Archias died in extreme misery under the weight of universal contempt; Demades was put to death with studied cruelty, by Antipater, for treachery. It was later before Athens was permitted to do justice to the services of her greatest citizen. By a decree, the honors of the prytaneum of the foremost seat at the public spectacles, were granted to his descendants forever, and a brazen statue was erected in the Agora to himself. A monument was set up in the sanctuary at Calauria, where he died; and on this island, and in many parts, he continued long to receive marks of public reverence, approaching to the worship of a hero. Compare *Pausanias* ii, 36, and *Thirlwall's Greece*, vii. pp. 198, and 237-38.

It will scarcely be trespassing too far, either on the limits of this book or the patience of the reader, to quote a few passages from the lamentation of the chorus over Demosthenes, in Mr. Fox's fine dramatic poem:

"Behold him thus,

Pale, silent, motionless! Those eyes no more
Shall beam with passion as his language warms!
Those hands no more be raised, his words to aid,
With eloquent gesture! Nor that lofty brow
Flame with fierce indignation, as he pours

while yet alive, I shall depart from thy temple ; as thy temple is left unpolluted by Antipater and the Maccans. Having uttered¹ these words, and requested¹

A stream of thought to wrap the hearer's sense
In eloquent admiration.

* * * * *

Where shall his spirit be ?

In fields of asphodel or verdant bowers
Of soft elysium, where the good repose,
Remote from care and woe, enjoying still
The glory here obtained, and ever crowned
With amaranth.—*Death of Demosthenes*, p. 64.

interesting ART. (IX.) in *Dublin Review*, (No. XIV.) on this subject.

recorded dying scenes of the illustrious dead, there is not perhaps one affecting than that of the great Athenian orator. Whether it is from ardour of his commanding talents, his lofty genius, indomitable energy, union to the real interests of his country, and his entire disinterestedness, noble indignation at the deplorable triumph of brute force and unrelenting defenceless virtue and unbending patriotism—the Translator cannot as never perused this melancholy catastrophe, as described in the simple language of Plutarch, without an involuntary heaving of the breast,—a gasp, over the untimely end of Demosthenes.

Never, the great touchstone of men and things, has done ample justice, the honor of the patriot, than to the everlasting disgrace of his per-

noblest tributes ever paid to incorruptible patriotism and genuine eloquence found in that production generally attributed to Lucian—"The Demosthenes." No one who deplores or deprecates the triumph of mere power over pure love of country and splendid talents, should neglect peruse this treatise ;—which is to be found in the 4th vol. of Lucian's works.

Lord Chancellor of England, some years ago, drew up a masterly *CHARGE* OF DEMOSTHENES *from the charge of Bribery* ;" which had been so conspicuously made by some who ought to have known better. This article, for its elegance of its style, the clearness of its arrangement, the force of the reasoning, bears strong indications of an intellect largely indebted to nature, and disciplined by long exercise in the investigation of evi-

subject, the curious student should read the article "Remains of Lord Brougham," in the *Gent. Mag.* for Decem., 1838 ; where may also be found, a full and complete account of the advantages of classical pursuits, from the pen of that illustrious antiquarian—that *princeps philologorum*—Dr. Parr.

No. (XVII.) of the *New York Review*, the leading article—ostensibly on the failure of Lord Brougham "On the Crown," but in reality on the merits of Demosthenes, both as an orator and as a man,—reflects much credit on the *Quarterly* of that respectable periodical. The writer, who is said to be one of the distinguished scholars of the South, does great, but by no means ample justice, to the inspiring and expansive ; less, however, from want of adequate available materials and works of reference.

I close this note more appropriately than by reminding our juvenile essayists of the sage advice given by the sensible Roman lyricist :—

"Sumite materiam vestris, qui scribitis, a quam

Viribus : et versate diu, quid ferre recusent.

Quid valent humeri. Cui lecta potenter erit res,

Nec facundia deseret hunc, nec lucidus ordo.—*Hor. Art. Poet.*, 38—41.

Understanding that, in the opinion of the ablest grammarians of the present age, in reality, no difference in meaning between the 1st and 2d aorists, a person be sometimes inclined to suppose, from the different significance of the two aorists, not only in the above passage, but throughout the pages of classical writers among the ancients, that the subtle genius of the unfathomed Greek did not originate these two tenses for so indiscriminate a usage ? conjecture be hazarded, that, in some instances, at least, a difference, — delicate soever it may be,—does actually exist : *ex. gr.* the above

LETTERS.

I. Crates to Hipparchia, his Wife.

Return quickly. As yet thou mayest overtake Diogenes alive:—*but there needs haste*, for he is, at present, near the end of his life; (yesterday indeed he almost expired.) *Return*, that thou mayst give him the last embrace;¹ and that thou mayst perceive how much philosophy can effect, even under the most awful circumstances.

II. Crates to certain Young Men.

Accustom yourselves to eat plain-cakes, and to drink water, but not to taste either fish or wine. For these, like the drugs of Circè, brutalize the old and enervate the young.

1. The friends and relations coming close to the bed always took the last farewell, and endeavored to catch the words of the dying person; which they never repeated without reverence. Endeavoring, also, to receive into their mouths his last breath, they imagined his soul expired with it and entered their bodies.

In the affecting lament of Andromache on the death of Hector, she alludes to this practice:—

Οὐ γάρ μοι θνήσκων λεχέων ἐκ χειρὸς ὄρεξας·
Οὐδέ τί μοι εἶπες πυκινὸν ἔπος, ὅτε κεν αἰεὶ
Μεμνήμην νύκτας τε καὶ ἡμέρας δακρυχέουσα.—*Il. xxiv, 743.*

“Thou didst not press my hand to thine in death,
Thou didst not say farewell with falt’ring breath,
Words that thy wife would day and night recall,
And soothe the bitter tears they cause to fall.”—*Sotheby.*

Eumelus, the son of Alcestis, bewailing his mother’s untimely fate, says:—

Ἐγὼ σ’ ἐγὼ, μήτηρ,
* * * καλοῦμαι ὁ
σὸς ποτὶ σοῖσι πύτων στόμασιν νεοσσός.—*Eurip. Al.*

“Oh Mother, listen to my prayer,
Nor let these vows be lost in air;
Thy tender son, ’tis I that speak,
Imprinting kisses on thy cheek.”—*Woodhull.*

See also Anna’s sorrowful expostulation with Dido, where she exclaims—

* * * * *Et extremus si quis super halitus errat*
Ore legam. * * * * * *Vir. IV. 684.*

“If yet she breathe, my lips to hers apply,
And catch th’ ethereal spirit ere it fly.”—*Symonds.*

III. Crates to Origen.

country does not make *us* virtuous, nor *does* the city vicious; but familiarity with the good or the bad.¹ If, if thou wishest that thy children should become not bad, send them, not into the country, but to the philosopher, in order that we also going thither may have what is good. For virtue is a thing to-be-acquired-and-exercise, and does not, like vice, come spontaneously to the soul.

IV. Amnion to Philomoschus.

hail falling violently has destroyed our crops, and no remedy against famine. Furthermore, it is not on account of a scarcity of money, to purchase import sufficient for our wants. But thou hast, as I hear, rains of last year's abundance. Send me, therefore, bushels,² that I, my wife, and children, may preserve from perishing. On the fertile-gathering of the harvest, we shall repay thee this measure, and *even* more, for an abundant crop. Do not then neglect your good neighbors perishing in this season-of-distress.

ly to the words of the great apostle of the Gentiles,—*Evil communication corrupts good manners.*—1 Cor. xv., 13.* To omit other forcible examples from scriptures, of the powerful influence of good or bad company, a few strikes may suffice: the first no less than that of the fall of the prince of the self. As long as Peter remained with his divine Master and fellow was so fervent as to offer to die with Christ; *Though I should die with thee, I will follow thee.*—Mat. xx., 69. But in a few hours afterwards, going into the house those who were enemies of Christ and his doctrines, when accused by a Jew of being a follower of *Jesus the Galilean*, he *denied before them all, saying, not what thou sayest.*—*Ibid.* Then by continuing in the company in which he met the misfortune of denying his master, he was tempted to persist in his denial, and even a third time; beginning to *curse and swear that he knew not the man.*—Thus passing from simple denial to execration and perjury! At this critical moment, his merciful Redeemer, knowing the weakness of our nature, showed him *compassion on him*;—*And the Lord*, says the evangelist, turning, looked at him, *and going forth, he wept bitterly.*—Matt. xx. 75. Peter's repentant penitent is said to have bewailed this melancholy instance of human weakness so much heartfelt sorrow during his life, that he never heard the cock crow without bursting into tears.—*Theod. Hist.* Among the prophets," says Father Diego, "became a prophet and did not among fools he became a fool St Thomas, because he did not separate himself from the rest of the disciples, did not see Christ when he rose again, when he joined himself in company with them again, our Redeemer appeared to him, and so of an unbelieving disciple was made a faithful and true disciple. A dangerous thing to forsake the company of them that fear God."—*F. de Contempt of the World; in loco.* The *δύπλος* of the Greeks was equal to very nearly a bushel and a half of our

to pieces and perish miserably ! he, that by his crowing awoke me while contemplating a delightful vision.

For I seemed, my dear neighbor, to have become some illustrious and wealthy man ;—then, that there were following me a crowd of domestics, whom I thought fit to have as managers-of-my-household-affairs and stewards. I imagined that both my hands were covered with *finger* rings, and that I carried-about *many* precious stones-of-great-value ; and my fingers were soft and retained-no-traces of the mattock.³ And flatterers also appeared to stand around me. At this time, too, the Athenian people going to the theatre, cried-out-with-tumultuous-applause, that they would vote me in as general. But in the midst of giving-the-votes,⁴ this cursed cock crowed and the vision disappeared.

On awaking, nevertheless, I was excessively delighted ; but on calling to mind *that this occurred* during the leaf-scattering months of *Autumn*, I knew the dreams were utterly false.⁵

1. "We are referred," says Moore, in his notes on the X. Ode of Anacreon, (p. 49, Dublin edition,) "by Degen, to that stupid book, the Epistles of Alciphron," &c.

It is with much dissidence the Translator ventures to question the accuracy of an opinion so unceremoniously delivered, and by a critic of a taste so refined ; but not to obtrude his individual dissent on the matter, he takes the opportunity of quoting the opinion of an able writer in that great national work now being issued from the Parisian press—*L'Encyclopedie Catholique* ; Tome premier, p. 656. "Les lettres qu'Alciphron a écrites sous des noms des personnages supposes, sont divisées en trois classes : Courtisans, Parasites, Mœurs de la Grèce. C'est un tableau curieux, piquant et animé, ou l'on trouve d'intéressants détails sur la vie intime de Grecs de cette époque, sur leurs usages, sur la caractère de leurs relations personnelles ; l'esprit quelque peu frondeur et satirique dans lequel elles sont écrites n'est pas sans attrait ; le style en est vif, élégant, et naturel, et on, les lit avec plaisir," &c.

How far this is from the stupidity attributed, must be left to the writer of the *Fudge Family* himself. The whole article, although concise, is worthy of the student's attention.

2. *Lucian's* humorous dialogue of the "Cock and the Cobbler," is an excellent comment on this epistle. It is more than probable, that the letter writer was indebted for the idea to the witty satirist. Why the writer should speak of the cock as an inauspicious bird is not apparent, unless an account of his pleasing dream being thus interrupted. The crowing of the cock was always regarded as an auspicious omen, while that of a hen was considered the forerunner of some dire calamity.—*Robin. Antig. Greece, in loco.*

3. The ancient *δικέλλα* was a simple handle, two feet and a half in length, with two large wooden teeth driven through one end, nearly at right angles to the handle. It was used for breaking up the larger clods of earth. Constant labor with it made the hands very callous ; as in Theocritus :

Ὡσεῖ τις δικέλλα τετυλωμένος ἐνδοθε χεῖρας.—*Id.* xvi. 32.

"Like some ditcher who has rendered the palms of his hands callous by the mattock."

(See *Porti Lex. Doric.* *μακέλλα*, where a wood cut is given.)

4. On *χειροτονίας*, see note 10, on p. 206, *supra*.

5. Although Jupiter was allowed to be the source whence dreams as well as other divinations proceeded,—γάρ τ'ὄναρ ἐκ Διὸς ἔστιν,—yet other subordinate deities were thought to be the efficient agents. The Earth, Hecate, the Moon, and particularly the god of sleep, supposed to dwell among the Cimmerii, on the road to Hades, were supposed to be the cause of dreams. The delusive dreams issued forth through a gate of ivory, and true ones through a gate of horn : as the poet sings—

VI. *Ampelion to Evergus.*

Winter is severe this year, and there is no going out. Snow has covered all places, and not only are the fields, but also the hollow parts of the earth: there is a deep snow-employment, and yet it is a disgrace to sit idle. Creeping from my cabin, I had scarcely opened the door, and perceived a whole flock of birds, carried along by the wind—both blackbirds and thrushes. Immediately, then, I snatch some bird-lime from the dish, near the branches of the wild-pear-trees, and forthwith a great number of sparrows alighted thereon, and they were held-suspended from the twigs—a pleasant sight—seen by the wings, and caught by the head and feet. Of these I have sent you twenty-five, fat and well conditioned, and fresh. For a good thing ought to be common among friends. But let our evil-minded neighbors grudge their

VII. *Philocomos to Thestylus.*

I have never gone-down to the city, and not having-any-where that called a city is, I am-anxious to behold this uncrowded place—so many men dwelling within one enclosure,—

Τῶν οἳ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,
Οἳ δ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες·
Οἳ δὲ διὰ ξεστῶν κεράων ἔλθωσι θόραζε,
Οἳ ῥ' ἔνυμα κραινοῦσι, βροτῶν ὅτε κέν τις ἴδῃται.

Hom. Odys. XIX. v. 562.

"Two are the gates of sleep; this framed of horn,
The other portal ivory plates adorn:
The dreams that thro' the ivory portal weave
Their trackless way, but issue to deceive:
But they that thro' the polish'd horn arise,
Foreshow the future deed, and warn the wise."—*Sotheby.*

"*Sunt geminae somni portæ; quorum altera fertur
Cornea; qua veris facilis datur exitus umbris;
Altera candenti perfecta nitens elephanto;
Sed falsa ad calum mittunt insomnia Manes.*"—*Vir. Æn. VI. v. 894.*

"Two are the gates of sleep; of horn 'tis said,
One, through which pass true spectres of the dead;
And one of ivory, highly wrought and bright;
Whence issue unessential dreams to light."—*Symmons.*

ii Car. 27, 41,] as well as other classical writers, alludes to the same le-

gion. In understanding all the learning wasted by the critics, from Servius to the present day, to explicate or extricate Virgil from the manifest absurdity of his imitation, it is a waste of time. The passage is one of those destined for revision by the poet, had his life been as long as that of Burton's crooked ingenuity, in wresting even this slip of the poet to the support of his fanciful theories, evinces as much want of judgment as of taste.—See *Diogenes, in loco.*

It is also asserted, that it was only in the early part of the morning, dreams were the object of regard: as before that time, they were thought to proceed rather

come and take me with thee now at least. For I surely think it is time to learn something more of it; as now my beard (or upper-lip) is beginning to sprout forth in thick-hair.

Who then truly is more competent to initiate-me into the-mysteries of the place than thyself, who art so thoroughly conversant with most-particulars within the gates?

VIII. *Gamocharon to Phagodates.*

You saw what that cursed barber did to me;—*that fellow* who lives near the road; I speak of that prating, loquacious *rascal*, the son of Abrotesus;—*the knave* that sells looking glasses, and rears tame pigeons;—*the fellow, I say*, who beats the musical cymbal with little knives. For when I went desiring to have my beard shaven, he kindly received me, and seating me on an elevated chair, putting a new towel of fine linen around me, he softly and gently drew his razor over my jaws-and-chin, shaving off the thick crop of hairs. But even in this was he deceitful and sinister. For, unknown to me, he did it only in part, (and not over the entire jaws,) so as to leave my jaws (or cheeks) in many places hairy, and in many places smooth.¹ And I, unaware-of his wicked craft, went, as usual, uninvited to the house of Pasio.

The guests, as soon as they saw me, almost died with excessive laughter. Whilst ignorant of the cause of their laughter, one of them advancing into the midst of the company taking hold of the remaining beard² began-to-pluck me. Being

1. Perhaps the luckless wight had fallen under the hands of a tonsorian operative akin to him so humorously described in *Martial*:—

*Eutrapelus tonsor dum circuit ora Luperci,
Expungit* que genas; altera barba subit.—Lib. 7, 83.*

“So slowly, TRIM, dost thou thy razor draw,
Another crop, meanwhile, o'erblooms the shaven jaw.”

2. On the unsightly appendages of curled locks, frizzed moustaches, and glossy beards, now becoming so general among the young men of the United States, and which are, beyond all question, the most unerring signs of a growing degeneracy, the

* In most of the copies extant, this is read *expungit*; which is manifestly incorrect; whereas the epigrammatist makes the point of his jest turn on the sprouting of a new beard, before the slowly moving shaver had done *expunging* the old one. Leverett's "Abridgment of Faccioliati and Forcellini," has *expungit*; while Ainsworth, with greater fidelity, retains *expungit*. See both dictionaries, and also *Stephani Thesaurus, in locis*. For the correct lection, the Translator is indebted to a beautiful little Paris edition of *Martial ex typis Barbou*; kindly presented him several years ago, by the Very Reverend John Power, D. D. Vicar General of New York; whose extensive acquaintance with the illustrious writers of Greece and Rome, is only equalled by his generosity of mind, and amiability of disposition.

deeply-incensed, taking a large carving knife, I cut
by the roots, *with no little pain to myself*; but I, hav-
ing a large club, am ready to break the reprobate's

the jokes-and-pleasantries, which they who give us
others, do-in-sport, these, *a fellow* who never gave one,
dares.

his curiosity amply gratified by consulting an elaborate article in *L'atholique*; Tome 2, p. 220.

ing of the silly, but ineffectual efforts to revive the beard-wearing fash-
in Paris, after the Restoration, in 1814, the writer proceeds:—"Lors
gulier de renaissance saisissant quelques jeunes têtes, les moustaches
is toutes les formes, ont tenté d'envahir tous les mentons de la gen-
e; mais hatons-nous de dire que l'invasion a dû s'arrêter là ou
bonne compagnie, et que la barbe, hormis chez les sapeurs, et la mous-
chez les militaires, sont de si mauvais ton que, ju qu'aux étrangers
oit peu initiés aux anciens procédés d'urbanité française, personne ne
ere sur l'opinion qu'il faut prendre de ceux qui, le plus souvent la pipe
la bouche, viennent les étaler dans les lieux publics, comme si tout le
monde consistait dans la moustache et la barbe," &c.

capital hit at our furze-be-whiskered ringlet-shaking dandies? "As
merit consisted in his beard and moustaches!!!" The whole article,
various research and interesting matter, will amply repay the student's

ustom was expressly reprobated in the Sacred Scriptures. St. Paul, [I
describing the manner of appearing at church, or at prayer, most be-
er sex, says:

ourselves judge: doth it become a woman, to pray unto God, uncovered?
even nature itself teach you, that a man indeed, if he nourish his
ame unto him.

woman nourish her hair, it is a glory to her, for her hair is given to her

ame holy Apostle, as well as St. Peter, [I. iii. 3,] would seem to dis-
earing even of female ornaments at church:—"I will, therefore, that
ery place, lifting up pure hands, without anger and contention. . . .
, women also in decent apparel: adorning themselves with modesty
ot with plaited hair, or gold, or pearls, or costly attire," &c., &c.
19.

and Councils are unanimous in denunciation of any tendency towards
effeminacy in ecclesiastics, or persons dedicated to God.—See *Col-
ciles*] des Peres Labbe et Cossart: Paris, 1672; and also *Dictionnaire des
ar L'Abbe Filsjean*; Paris, 1529.

I. *The Meeting of Hector and Andromache.*

Thus then having spoken, Hector of the-nodding-plume¹ departed ;
And shortly afterwards, arrived at his well-constructed² mansions,

1. *Kennedy* translates this, "helmet waving;" *Chapman*, "fierie crested Hector;" *Conquer*, "fierce in arms;" *Pope*, "nods his plummy crest;" *Sotheby*, "by his high plumed helmet known afar," &c. The Translator is sorry to find his learned countryman less successful in this instance, than in many other of his extremely useful and learned remarks on the Meonian Bard. The rest of the translators, paraphrastic as some of them are, have all conveyed more of the expressive and picturesque original, than the accomplished "Trinitarian;" because the Greek epithet undoubtedly means "plume waving;" "crest shaking;" "active in battle;" "warlike;" &c. or as *Byron* beautifully describes the "waving snow white plume" of the brave but unfortunate *Murat* :—

* * * * *
As the moon sways o'er the tide,
It roll'd in air the warriors guide ;
Through the smoke-created night,
Of the black and sulphurous fight,
The soldier raised his seeking eye
To catch that crest's ascendancy,—
And as it onward rolling rose," &c.

See that indignant burst of poetic power,—“We do not curse thee, *Waterloo*!” p. 535, of *Byron's* works, [Paris edit.]

But perhaps the learned professor on the banks of the *Liffey* imagined, that in the hottest of the fight, the gallant *Hector* was wont to cheer on his troops in a manner similar to that of the fiery *Sir Thomas Picton*, who, throughout the sanguinary battles of the *Peninsular* war, was always conspicuously seen charging at the head of his brigade, composed of some of the bravest and most impetuous troops of the army: chiefly volunteers from the *Irish militia* regiments. On these eventful occasions, whenever the fate of the day was to be decided, *Sir Thomas*, taking off his helmet, would wave it energetically over his head, and looking back on his daring followers, cry aloud, “Come on, ye *Irish rascals*; charge home, ye *Irish rebels*!”* Woe to the ranks that attempted to stand the shock.—(See also that highly interesting novel, *Charles O'Malley*, throughout.)

In one of *Maturin's* plays, there is a graphic picture of a battle, in which the waving motion of the *Moorish turbans* forms a prominent part of the scenery.

* * * * *
“Osma, thy field
When the pale moon broke on the battle's verge,
Seemed as an ocean, where the *Moorish turbans*,
Tossed like the white sea foam.”—*Manuel*.

The expressiveness of these lines is unsurpassed by few writers, ancient or modern. The Translator feels a pride in saying, that *Maturin* is another of the glorious galaxy of poets, orators, heroes, scholars, and statesmen, that have reflected honor not only on their fatherland, but on humanity itself. Yet, alas! *Irishmen* have almost ever been aliens in their native land; poor *Maturin* was neglected by a country who knew not how to appreciate his talents, his genius, or his worth. He sunk into an early grave—

Sit tibi terra levis!

On the ancient helmet, consult *Wilkinson's Egyptians*, vol. 1, p. 331.

2. Or, “well located;” which is perhaps still more expressive of the original.

* This appellation, although used jestingly by the *British general*, was almost literally true; as a great majority of these fine and dashing fellows was composed of *Irishmen* implicated in the perennial insurrectionary disturbances of their native isle; and who had enlisted in the army to avoid transportation, or perhaps something worse. This was one of the modes adopted by the paternal government of England, to recruit the armies opposed to *Napoleon*!

we find the white-armed Andromache in the palace :
with her *infant* son and gracefully-robed maid, *had*

taken-her-station¹ on the tower, mourning and lament-
5

Hector found not his blameless spouse within,
going to the threshold, stood, and thus to his menials
he :

O damsels, tell me true,
has gone the white-armed Andromache from the
place ?

Is it to the *abode* of her gracefully-robed sisters-in-
law (by the brother's or the husband's side) ? 10

Or gone to the *temple* of Minerva, where indeed the

others are endeavoring-to-appease the fair-haired dread
deity ?"

On-the-other-hand, the sedulous housekeeper an-
nounced ;

For, since thou particularly orderest me to speak the

truth, she, by-any-means, gone to the *abode* of her grace-
fully-robed sisters-in-law, (by the brother's or the hus-
band's side,) 15

Or she gone to Minerva's *fane*, where indeed the other
ones are endeavoring-to-appease the fair-haired dread
deity ;

For great tower of Ilium is she gone ;² because she had
1,2

Trojans were-hard-pressed, and that the power of
Greeks prevailed ;

And only at the wall, she has now arrived ;³ hastening 20
distracted. And with her, the nurse carried the boy."

And the sedulous housekeeper. From the mansion has-
tened 24 Hector,

the same way, through the well-paved streets,
the spacious city, when he arrived at the Scaean
gate 25—

¹ as now standing."

² and she go, as soon as, or when she heard." See note 5, p. 220, *supra*.

³ relative connection of the imperf. and aorist.

⁴ says, "she is now on her way," which is more correct.

⁵ *rusquement*," is the translation of Mad. Dacier, and far more expressive

of the English word "rushed," which is certainly not the meaning in this passage.

⁶ The Scaean gate was on the north west side of the city looking down to the sea,

on the plain (*τὸ πεδῖον*), where the battles were fought. (See *Rennell's*

History of Troy, pp. 41—3 and 112, *seqq.*, with the accurate maps appended.)

Ætion,² who dwell beneath the woody Placus,—
 In Hypoplacian Thebé,³—over the Cilicians ruling.
 His daughter however was had-in-marriage⁴ by the brazen-
 helmed Hector. 30
 She thereupon to her lord came up: and with her moved the
 maid,
 Carrying on her breast the tender boy, *still* an infant quite;
 Hector's darling-child, *fair* as a bright star:
 Him indeed Hector used-to-call Scamandrius, but others
 Astyanax: because Hector alone defended Troy.⁵ 35
 Then smiled the hero, gazing in silence at his boy,

city; at all events, farther from the Scæan gate than either Priam's royal palace, (Il. vi. 242,) or the mansion of Paris, (vi. 313.) The habitations of Priam and his sons were all situated close to each other, and on the highest ground of Troy.—Compare Il. vi. 244, 317.

1. Clarke remarks how much more the effect of this interview is heightened by Hector's meeting Andromache and his infant son so unexpectedly, than if he had found her at home. The scholiast remarks that, ἀλοχος πολυέωρος may mean either "a wife who had received rich presents" from her husband on her marriage,—or, "who had brought a valuable dowry" to her husband. The first signification is the true one, as being in accordance with the custom of that early age.—See Extr. iii., line 97, *infra*.

2. See Clarke's *Homer*, Z. 396, for an instructive note on this word; and Valpy's *Homer*, *in loco*; also Matth. Gr. Gr. § 433.

3. Thebé—sometimes incorrectly spelled Thebes—was a city in Mysia, near Adramyttium, and at the foot of Mount Plakos. Some doubt has been thrown on the existence of any such mountain, though Col. Leake has laid it down a little to the N. E. of Adramyti, on his excellent map of Asia Minor.

4. For a very satisfactory note on the usage of the phrase ἔχετο, among both Jews and Greeks, consult Trollope's *Homer*, *in loco*.

5. From this, and similar passages not only in the Father of Poetry, but in other Greek writers, it would appear, that even among the pure and classic authors of antiquity, the custom of punning or playing upon words or names, was not uncommon.—See also *Prom. Vinc.* 85; *Septem. con. Theb.* 335, with the notes of Valckenær on *Phæn.* 27, and of Elmsley on *Bacch.*, 508; not forgetting a few in *Bland's Anthology*; particularly two from Empedocles, p. 95.

The best of our English tragedians have not disdained a similar practice. In the tragedy of "King John and Matilda," is a very remarkable instance:

"And thou, Fitzwater, reflect upon thy name*
 And turn the son of tears."

"A striking example," says Lamb, "of the compatibility of the *serious pun* with the expression of the profoundest sorrow." Grief, as well as joy, finds ease in thus playing with a word. Old *John of Gaunt* in Shakespeare, thus descants on his name: "Gaunt, and gaunt indeed!"

The poet *Wither* thus in a mournful review of the declining estate of his family, says with deepest nature:—

"The very name of *Wither* shows decay."

Massinger also, in his "Picture," a tragi-comedy, causes Matthias, a Bohemian knight to use a similar pun, when consoling his wife Sophia:

* * * * "Be now as thy name
 Truly interpreted† hath ever spoke
 Wise and discreet." * * *

* Fitzwater, a son of water.

† Sophia, wisdom.

Andromache stood nigh all bathed in tears,
 was-natural, clung to his hand, spoke this word, and
 pressed him :

Daring husband, thy intrepidity will destroy thee, nor
 passionatest thou

My infant boy, or me ill-starred ; who shortly will 40
 thy widow. For soon the Greeks will slay thee,
 using their force *against thee alone*. But to me, it would
 better

And of thee, to sink within the grave : for now no other
 to me remains, since thou-thyself¹ thus rushest to thy
 destruction,²

Innumerable. Father have I none, nor venerated
 er. 45

And the illustrious Achilles slew my father,
 and the well-inhabited³ city of the Cilicians—
 gated Thebé.⁴ Ætion he slew,

He despoil him of his arms : for this, at least, he scrup-
 in soul :

As-meet,⁵ he burned him, together with his curiously-
 ight armor,⁶ 50

He raised a mound : and round about it the Mountain
 mps,

Of Ægis-bearing Jove, caused lofty elms⁷ to grow.
 To seven brothers in the royal-mansions,

On one day descended to the *palace of* Orcus.

Swift-footed⁸ illustrious Achilles slew them all, 55

He shammel-houghed⁹ oxen and white-fleeced sheep,

thyself,"—*σῦε*—i. e. "from thy own innate bravery;" "of thy own ac-
 about any imperative necessity;"—such, the Translator conceives, is the
 of *γέ* in this passage : one of these numberless and almost indefinable,
 able little particles, without an accurate acquaintance with which, much
 of this incomparable language is lost.

may be translated, "after thou wilt have met thy doom,"—taking *ἐπεὶ*
 usual subjunctive power and future sense. For an appropriate example
 enes, see *Valpy's Homer*, notes, p. 466.

aps, as before, l. 2, "well situated," or, "well located."

conformity with the plan usually pursued by the early Greeks when besieg-
 id town, and in order to supply the army with provisions, Achilles and
 reek leaders, ravaged the coasts of Mysia during the nine first years of
 ar, and took several cities, among which was Thebé.—See *Thucydides*, l.

conformity with this scruple."

Andromache mentions this with filial pride, as a singular mark of respect paid
 's remains, in an age when it was invariably the custom to despoil of
 d frequently to treat with indignities, the body of the fallen foe.

ients were accustomed to plant the elm and the alder round the sepul-
 ir dead.

he untiringly swift footed;" because *ποδωκῆς* (fr. *πούς* and *ώκός*,) is
 ed,"—but *ποδάρκης* (fr. *πούς* and *ἀρκέω*,) is not only "swift footed," but
 utinue for a long time running swiftly."

Her, *alas!* in my father's palace, the arrow-shooting Diana smote. 60

Truly then, O Hector, art thou my father and venerated mother, And brother, too; thou my blooming tender spouse.²

of oxen. For the unauthorized use of this epithet, the Translator has only to plead necessity,—*quod necessitas cogit, defendit.*

1. Lit. "her, I say, he released." Perhaps in the entire compass of literature there cannot be found little words, apparently so insignificant,—the repetition of which clothes whole sentences with so much indescribable elegance, force and expressiveness,—as those diminutive portions of the magnificent Greek language denominated particles: such as γι, ἀρα, δέ, κί, γάρ, δή, and their numerous kindred. One of the greatest difficulties in attaining a knowledge of the Greek classics, particularly of Homer, is the manner in which boys are too often allowed to "slur over" these little parts of speech, in translating and parsing their lessons. It is, nevertheless, a fact well known to all good Grecians, that without a thorough knowledge of the particles, much of the strength and beauty of the language, is wholly lost. The ablest critics are all unanimous on this point.

Bentley (*Hor. Ode* 1. 9, 15,) and Clarke (*II. iii.* 409,) have remarked how emphatic, and at the same time how elegant, this particle γι appears when compounded with δ (δγι.) In the Latin, also, the repetition of the pronouns will frequently produce a corresponding delicacy of meaning unknown in modern tongues:—such as Vir. (*Æn.* v. 447.)

"Nunc dextra ingeminans ictus, nunc ille sinistra."

Hor. (*1 Ode*, 9, 15.)

* * * Nec dulces amores
Sperne puer, neque tu choreas.

Ovid, (*Fast.* ii. 271.)

Et seu vomeribus, seu tu pulsabere rastris.

Consult Hoogeveen trans. by Seager.

2. "These beautiful lines," says the judicious and accurate Trollope, "have been repeatedly imitated, but never equalled, either in tenderness or feeling." After quoting those well known exquisite lines from Propert. El. 1. 23, he refers to the pathetic address of Tecmessa to Ajax (Soph.) beginning at v. 485, and ending with 524. The whole of this masterly passage is an evident imitation of Homer; where the tragic writer has, in the language of Longinus, speaking of Plato, "lashed himself into a generous rivalry" with the father of poetry. The copy is not unworthy of the original. It has been well translated by Franklin, in the *Greek Tragic Theatre*: vol. ii. p. 24. Father Brumoy in his elaborate notes on this play, says, "Ce ne sont pas ces sentimens delicats et recherches qu'on a mis depuis a la mode sur le theatre; ce sont les expressions vives de l'amitie conjugale."

The eloquent St. John Chrysostom, who was one of the most successful imitators and rivals of the celebrated writers of Greece and Italy, in one of his sermons to the people of Antioch, concludes a most affecting peroration, in nearly the same words:—"Nothing is dearer to me than you; not even life or light. I desire a thousand times over to lose my sight, if by this means, I could convert your souls to God. . . . For what hope or what comfort can I have left, if you advance not in virtue? And if you do, what can afflict me! . . . Make my joy complete. Your progress is my only desire. You are to me all, father, and mother, and brothers, and children."—*Homil.* 44, in *Acta*: p. 335.

In another powerful and pathetic appeal, he introduces our Divine Redeemer as addressing the congregated multitude in the following manner:—

Ἐγὼ πατήρ, ἐγὼ ἀδελφός, ἐγὼ νυμφίος, ἐγὼ οἰκία, ἐγὼ τροφεύς, πᾶν ὅπερ ἂν θέλῃς ἐγὼ μὴδενός ἐν χρεῖα καταστής. Ἐγὼ καὶ δουλεύσω· ἦλθον γὰρ διακονῆσαι, οὐ διακονῆσαι. Ἐγὼ καὶ φίλος, καὶ μέλος, καὶ κεφαλὴ, καὶ ἀδελφός, καὶ ἀδελφὴ, καὶ μήτηρ, πάντα ἐγὼ μόνον οἰκειῶς ἔχε πρὸς ἐμέ. Ἐγὼ πίνεις διὰ σέ, καὶ ἀλήτης διὰ σέ, ἐπὶ σταυρῷ ἐπὶ τάφῳ διὰ σέ, ἄνω ὅπερ σοὺ ἐντυγχάνω τῷ Πατρὶ, κάτω ὅπερ σοὺ πρεσβευτὴς παραίτονα παρὰ τοῦ Πατρὸς. Πάντα μοι σὺ, καὶ ἀδελφός, καὶ συγκαληρόν μοι, καὶ φίλος, καὶ μέλος. Τί πλέον θέλεις; τί τὸν οὕτω φιλοῦντα ἀποστρέφῃ; τί τῷ κόσμῳ κάμνεις;

—κ. τ. λ.

See *S. Joannis Chrysostomi opera omnia. Tom. VII.* 832. Edit. Parisina altera, 1837.

now, pity *my fears*; and here remain at this tower,
 make thy boy an orphan, and thy wife a widow.
 the troops at the fig-tree-wild,¹ where particularly 65
 accessible and the wall scaleable :
 in this-very-place, their bravest warriors came and
 eyed *the wall*,
 Ajaces,² the renowned Idomeneus,
 Atreidæ, and Tydeus' valiant son, with chosen troops:
 some one well skilled in-oracles conveyed-them-
 intelligence, 70
 er their own mind urged and prompted them, *spon-*
ous,"³
 ply, thus answered mighty Hector of-the-nodding-
 e,
oh dearest wife,⁴ to me, also, these very things are
ject of anxious care : yet I greatly
reproaches of the Trojans, and Trojan-dames, with-
 s-long-sweeping.⁵

assage has been given entire in the original, as another useful exercise
 ls and students may try their powers at "turning out of one language

neus—Rennell thinks—was a rising ground or swell, which adjoined to
 and rendered the access to it less difficult. Some beech (fig) trees
 appear to have given it the name.—*Topog. of Troy*, p. 112, note.
 idiom of the Greek, by which the chief designated, with a very few, if
 mediate friends and followers, is meant,—see *Matth. Gr. Gr.* § 271, ob.
s Lex. Hom. c. Duncan, ἀμφι.

ceding lines fr. l. 61, are well translated by Sotheby :—

"Yet thou, my Hector! thou art all, alone,
 Sire, mother, brethren, husband, all in one.
 In pity guard this tow'r, here shield thy life,
 Leave not an orphan child, a widow'd wife.
 There, by the fig-tree plant thy war array,
 Where, easiest of ascent, to Troy the way,
 Thrice have the boldest chiefs that spot assail'd,
 And thrice the efforts of the boldest fail'd;
 Th' Atrida, either Ajax, Tydeus' son,
 And Crete's fierce king there led their warriors on,
 Whether by seer forewarn'd, or martial art
 There mark't out Iliion's vulnerable part."

word *γύναι*, as addressed by Hector to Andromache, does not convey
 harshness or reproof, is sufficiently evident not only from the tender and
 character of his expostulation with her, and from various other passages
 d. iv. 148; vi. 168; xi. 247, &c.) but from the Greek writers in general;
 the tragedians, whose style should be ever equal to the subject, chaste,
 elevated. (Compare *Æschy. Persæ.* 615—90; *Agam.* 1269;—*Sophoc. Oed.*
 934, &c.; *Trachin.* 366, where it is evidently synonymous with *δέσποιννα*
sp. Elect. 988.; *Alc.* 338—86; *Iph. T.* 496—8, and 542—6, &c.; *Iph. A.*
 num remarks that it had nearly the same respectful signification in Greek
 French. See also many passages of the Sacred Scriptures, particularly
 re our Saviour at the marriage feast of Cana, replies to his blessed
μοι καὶ σοι, γύναι; (*John* ii. 4.) Although Beza, Hammond and others,
 and Kæcher of late days, look upon *γύναι*, as implying some censure,
 ted by numberless passages, not only from profane but from sacred lit-
 e the satisfactory note of Kuinoël (*Novi Test. Lib. Historici*, vol. ii. p.
lit.) on this subject.
 is quoted more than once by Cicero in his epistles. (as *ad Attic.* ii. 5.)

have learned to be brave

At-all-times, and *ever* in the van to fight among the Trojans ;
Desirous-to-maintain my sire's great glory, and mine own,—
Valor exerted to no purpose ! For¹ well I know this in my
heart and soul,

That the day will come, when sacred Ilium must-fall, 80
And Priam, and the people of Priam, well-skilled-in-the-
ashen-spear.

But for *these* my countrymen, the after woe afflicts me not so
much,

No not for Hecuba herself, nor for *my* sire, royal Priam,
Nor for my brethren, who many and brave
Are destined-to-fall in the dust, beneath the foe-men, 85
As for thee, *Andromache* ;—when some of the brazen-armed
Greeks,

Will lead thee away all-bathed-in-tears ; having deprived thee
of freedom,²

And when at Argos,³ thou must for another weave the web,
And draw water from the fountains of Messeis, or Hypereia,
Much against thy will, but unavoidable necessity will compel
thee, 90

And when some one will say, beholding you shedding tears,
“ There is the wife of Hector, who used-to-distinguish-him-
self in-battle,

Beyond all the steed-famed Trojans, when they warred
around Ilium.”

to dissuade him from the Persian expedition, in which he afterwards lost his life.—
See *Valpy's Homer*, in *loco*. It is another evidence of the high station and moral in-
fluence of the sex at that early period.

On ἐλκίσσειεν, compare Milton's

“ All in a robe of darkest grain
Flowing with majestic train.”—*Il Penseroso*.

“ This epithet,” Bitaubé thinks, “ suggests the idea of *highborn, noble* dames, whose
censures would, of course, be the more dreaded by Hector.”

1. See Clarke's judicious note on the force of γὰρ here.

2. As actually befell Andromache upon the capture of Troy. Virgil (*Æn.* iii. 325,) tells us that in the distribution of the captives she fell to the lot of Pyrrhus, the son of Achilles, who carried her home with him to Epirus. For another and more strange account of the fate of Andromache and Astyanax, see Boiardo, *Orlando Innamorato* ; b. 2, ch. 1.

3. If any particular place is here intended, it must be Argos, in Thessaly, since two fountains *Messeis* and *Hypereia*, adjacent to the ruins of some Thessalian town, are mentioned by Strabo ; (ix. p. 302, 46,) but we should probably understand Greece in general. (*Trollope*, in *loco*.) There is no necessity for extending the application of ἄγρος, as it is evident all through this passage, that Homer puts into the mouths of the speakers as forebodings what he himself knew to have happened. (See the preceding note.)

n will some one say : but to thee, on-the-other-hand,
fresh grief arise,
an unavailing desire of a husband, able to ward off
day of slavery. 95

the heaped-up earth cover my lifeless corse,
at least hear thy outcry or learn-of thy abduction."
ring spoken, the illustrious Hector reached for his
;
ck on the bosom of the fair-zoned¹ nurse,
creaming ; terrified at the appearance of his dear
er, 100

in his judicious "*Essay on the Principles of Translation*," defends Pope's
this epithet, in opposition to the classical author of "*Fitzosborne's Let-*
marks, that "Homer, like a painter true to nature, although wishing of
Hector and Andromache should be the principal characters in the fore-
not intend to leave the nurse unnoticed." Tytler then goes on to say,
omer has in this case shown less good taste than Pope ! "who has left
oliment to the nurse's waist altogether." Now every scholar who has
-*Homerically*—well knows that the omission of a single epithet will often
beauty of some of the most exquisite passages in the Greek writers.
ritic who could be guilty of so "supercilious a piece of criticism"—as
says of a similar effort by a countryman of Tytler's—or who could as-
ner's epithets are "often nothing more than mere expletives," and who
translate this very epithet, "whose waist was elegantly girt," the in-
capacities of the copious and prolific Greek must have been tasteless and
e. What, for instance, would Mr. Tytler's beau ideal of a translator do
nmerable and indispensable particles not only of the ever-varying and
Homer, but of all the other poets, orators, historians, and philosophers
nd Rome ? Omit, or "turn them out of the original," *ad libitum* ? Al-
any critics of Tytler's idiosyncrasy, the particles may appear very insig-
in the mind of every good Grecian, it is as familiar as his household
upon them as contributing in no small degree to the energy, beauty,
ness of the most versatile and most intellectual of languages. To ren-
e into an English translation, would indeed appear both futile and im-
it is in many cases unattainable by any single word, or by any combina-
s in English, to translate them faithfully and spiritedly, or to give any
han an indistinct representation, a kind of shadowy expression, of their
metimes translatable only by a gesture, sometimes by an inflexion of the
ne instance out of many familiar to every Greek scholar,—where several
crowded into one short space, may be quoted l. 245, in the *Philoctetes*
where Neoptolemus, being questioned by Philoctetes, as to whence he
answers—

ἐξ Ἰλίου τοι δῆτα νῦν γε ναυστολῶ.

From Ilium, certainly assuredly, now, at least, am I sailing."

" says the erudite and elegant Downes, T. C. D. "can more clearly ex-
nbarment and hesitation of Neoptolemus," completely disgusted as
at the inglorious and unsoldier-like office of kidnapping Philoctetes. (See
orous note on the difficulty of translating particles, in *Coleridge's Greek*
, p. 122.)

igent school boy, or college graduate, could inform Tytler, *et id genus*
ne epithet *εὐζωνος*, does not in this place refer so exclusively to any par-
of the body, but to the entire grace and beauty of the person : just as
as applied to Juno, Helen, or Andromache, is not confined so entirely to
or rotundity of the arm, as to the graceful assemblage of charms united
e person. Herodotus (Clio, 72,) speaking of the distance between the
d the Euxine seas, says, "a distance which could not be traversed by a
tive man (*εὐζωνῶ ἀνδρὶ*) in less than five days." The epithet here means
well girt," but it is referred to the whole body or corporeal powers, and
e, "a good traveller." So also in the journey to

took,
 And placed it on the ground ;—far-beaming ; 105
 But after he had kissed his dear boy and dandled *him* in his
 arms,
 He spoke, *thus* praying to Jove and the other immortals.¹
 “ O Jove and ye other gods, grant that he, this very boy also,
 my son, may
 Become, as I, distinguished among the Trojans ;
 Thus too for might renowned and great that he too may nobly 110
 rule over Ilium.
 And may some one hereafter say,—‘ how much he transcends
 his sire !’
Beholding him returning from the war ;—and may he bear
 home the bloody spoils,
 After having slain the foeman ; and may his mother rejoice
 in soul.”
 Thus having-said, in the arms of his spouse beloved, he
 placed
 His son : she in-her-wonted-manner received him in her fra-
 grant bosom, 115
 Smiling through her tears.² Her husband into-pity-melted,
 perceiving *her distress*,
 With his hand kind-soothed her,³ spoke this word and ad-
 dressed her.

1. Elton has translated the next four lines with spirit :—

“ Instant the noble Hector from his head
 Lifted the casque and placed it on the ground,
 Far beaming where it stood ; then kissed his boy,
 And dandled in his arms, imploring thus
 Jove and the other deities of heaven.”

Compare the prayer in the Ajax of Sophocles, evidently an imitation of that in our text :—

ὦ παῖ, γένοιτο πατρὸς εὐρυχέστερος
 τὰ δ' ἅλλ' ὅμοιος καὶ γένοι' ἂν οὐ κακός.—l. 550.

And that by Virgil, *Æneid* xii. 435.

“ Disce puer virtutem ex me verumque laborem
 Fortunam ex aliis.”

2. This beautiful passage has not escaped the critics, it has been distorted into every meaning their perverted ingenuity could invent. The natural and obvious signification is the best. The tears shed by Andromache (l. 37,) on account of her melancholy forebodings, had not yet ceased to flow, when the alarm of the child and the tender affection brought forth a smile. Nearly parallel to the Greek is Moore's inimitable address to his ill-starred country :—

“ Erin ! the tear and the smile in thine eye,” &c.

3. Would not “ tenderly-patted-her-cheek,” fully express the meaning ? Damm translates this “ gently stroked her cheek.” Among the poetical versions, Pope ren-

dear spouse ! grieve not so much for me in soul,
I shall despatch me to Hades before my fatal-day,¹
I am persuaded that no man can shun the doom ap-
pointed, 120

Forward or brave, when once he hath been born.
My mansion going, tend thy wonted tasks,—
And distaff, and thy maidens order,
For work to ply. War shall be the care,
The chief, of every man, who drew-his-breath in
this world. 125

And, having spoken, the illustrious Hector his helm
removed,
And red. But his dear consort to her home is gone ;²
And anon she turned and looked³ shedding the
her tears :

And when she arrived at the well situated mansions,
And an-slaying Hector ; and within she found her nu-
merous 130
And among them all, the lament loud she raised,
In her house they mourned the living Hector, as now

And dried the falling drops ;" Cowper, " Her dewy cheek stroked softly ;"
And kissed away her tears ;" Elton, " With his hand he smoothed her

Stoicism of the Greeks was very different from the dogma which, instilled
in them of ferocious and sensual barbarians, rouses them into a temporary
apathy which they subside into a complete apathy. The belief of the Greeks
in fate as a substitute for courage, nor as a pretext for indolence. It inspired
in them indignation to evils when arrived, but did not stifle their energies, so long
as it remained of escaping by prudence and activity, nor did it divert them
from the aid of the gods.—See *Thirlwall's Greece*, i. p. 195, and note 1, p.

And will remark the force of the pluperfect here. He would do well to
note Elton's copious remarks on the tenses, II. i. 37.
No single word in English, nor perhaps in any other language, equivalent
to *ἀποβλέπων*, literally "turning round from time to time to take a longing look."
It is diffusely "Unwilling parts but oft reverts her eye ;" Cowper
" Oft turning as she went ;" Sotheby, " And slow and sadly past, Oft
turning, wept ;" Elton, " And turned back her eyes."

And have succeeded near so well as Gray in the last line of his exquisite

" For who, to dumb forgetfulness a prey,
This pleasing anxious being e'er resigned ;
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind !"

The moving cadence and artful alliteration of the fourth verse are inimitable
in every way equal, as far as a judicious combination of words can
be its divine prototype. Another nearly parallel passage may be found in
of Goldsmith's sweetest poem :

" Remote, unfriended, melancholy, slow,
Or by the lazy Scheldt, or wandering Po :—
Where'er I roam, whatever realms I see
My heart untravell'd fondly turns to thee ;
Still to my brother turns with ceaseless pain,

II. Jupiter commands the Gods to remain neutral.

(Iliad, VIII. 1—29.)

The saffron-mantled¹ Aurora had diffused her light over all the earth,²
When the thunder-delighting Jove summoned a council of the Gods
On the topmost height of many-peaked Olympus,³

scene would have come in with infinitely greater effect just before the fatal combat of Hector with Achilles.

1. Clarke quotes as a parallel passage the "*croceum linguens Aurora cubile*" of Virgil (*Æn.* IV. 585.) and remarks that the poverty of the Latin is manifested in the striking inferiority of Virgil's epithet, when compared to the *κροκόπεπλος* of the Greek Poet.

On *κροκόπεπλος*, Damm remarks that it is confined by Homer to the first break of day, when the clouds are suffused with a yellowish tinge; while *ροδοδάκτυλος* always describes the appearance of the sky when the morn is farther advanced and the sun is just about to appear on the horizon.

2. The critics have remarked the diversified and yet singularly beautiful manner in which Homer introduces the break of day. A few examples are given:

Ἥμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως.—*Il.* i. 477.

The rosy morn had purpled o'er the sky.—*Pope*.

Ἥως μιν κροκόπεπλος ἀπ' ὠκεανοῖο βόων

Ἐρυνθ' ἔν' ἀθανάτοισι φέρος φέροι, ἥδ' ἐ βροτοῖσιν.—*xix.* i.

"Soon as Aurora heaved her orient head
Above the waves, that blushed with early red,
With new-born day to gladden mortal sight
And gild the courts of heaven with sacred light."—*Pope*.

Ἥμος δ' Ἑωσφόρος εἶσι, φῶς ἐρέων ἐπὶ γαῖαν,
Ὅν τε μετὰ κροκόπεπλος ἵπειρ ἅλα κιδνάται ἥως.—*xxiii.* 227.

'Twas when emerging through the shades of night,
The morning-planet told the approach of light,
And, fast behind Aurora's warmer ray,
O'er the broad ocean poured the golden day.—*Pope*.

Ἀντίκ' ἀπ' Ὠκεανοῦ χροσδόρονον ἡριγένεια
Ἦρσεν ἔν' ἀνδρώποισι φῶς φέρη.—*Od.* xxiii. 347.

"The goddess roused from ocean's peaceful bed
The gold-throned morn her light o'er earth to shed."—*Sotheby*.

Of the line in our text Pope's version is harmonious, though diffuse:

"Aurora now, fair daughter of the dawn,
Sprinkled with rosy light the dewy lawn.

Cowper's is, as usual, much closer:

"The saffron, vested morn was now diffused
O'er all the earth.

Tennant, in his "Anster Fair," has evidently parodied Homer:

"The saffron-elbowed morning up the slope
Of Heaven canaries in her jewelled shoes,
And throws o'er Kelly-law's sheep-nibbled top
Her golden apron dripping kindly dews."

But old Thomas Hobbes, while laboring very seriously "to turne Homer out of Greeke into English," has effected a parody more ludicrous than any professed burlesque.—(See *Hobbes' Trans. of Homer's Iliad*, in loco.)

3. A very celebrated mountain on the coast of Thessaly near the borders of Macedonia. It is the highest peak, not only of the extensive range to which it has given its name, but probably in all Greece. It was considered by the ancients as the residence of the gods, an honor which it may have owed not less to its great height, which

addressed them, while the gods respectful heard ;
 , all ye gods and goddesses, 5
 declare the things, my mind within my breast doth
 not.

, then, among the deities of either sex,
 to thwart my determination ; but do ye all unani-
 y
 at, as speedily as possible, I may-conduct these
 to their issue.

r one of the gods, then, apart from *the rest*, shall
 eive¹ wishing, 10

to bring-assistance either to the Trojans or Danai,
 a-manner-ignominious, he shall return to Olympus ;

I shall hurl him down to gloomy Tartarus,
 y far remote, deepest under the earth, is the yawning
 yss,

the iron gates and brazen floor ;² 15

neath Hades, as is the heaven from earth.³

men know how much I am superior to all the gods.
 if ye wish, make-the-experiment, that ye⁴ all may

seen from an incredible distance, than to its magnificent and inaccessible
 ever covered with ice and snow, and which no mortal foot has ever
 broken into many rugged and irregular peaks, whence the epithet *πολύδ-*
κτ. It is very well described in the following vigorous lines :

"And there I saw, piercing the deep blue sky
 And radiant with his diadem of snow,
 Crowned Olympus ; and the hills below
 Looked like inferior spirits tending round
 His pure supremacy."—*Barry Cornwall.*

nt is requested to correct the translation of this passage given in the
 nth (or any subsequent) Edition of the Greek Reader. The rendering
 particular, though plausible, was too hastily adopted.
 ere the early Homeric arrangement of the infernal regions. In the in-
 earth was hollowed out a vast receptacle called Hades, the land of
 ted by the shades of the departed. Far beneath Hades, as the earth
 , and separated from it by immense and eternal iron gates, was Tarta-
 of the wicked, the dungeon into which Jove thrust his implacable foes.
 Virgil:—

"*Tum Tartarus ipse*

Bis patet in præceps tantum, tendit que sub umbras

Quantus ad æthereum cæli suspectus Olympum."—*Æn. VI. 577.*

"As far removed from God and light of heaven

As from the centre thrice to th' utmost pole."—*Par. L. t. 73.*

ibes God as looking

"From his unimaginable throne

Fix't in the Empyrean—the pure sky,

Above the highest of the stars more high

Than they from Lucifer's abysmal hall."—*Wiffen's Tasso, C. I. 7.*

t be unpleasing," says Pope "just to observe the gradation in these
 ets, as if they had vied with each other, in extending this idea of the
 Homer says as far, Virgil twice as far, Milton thrice."

Jove the counsellor supreme ;—no not with your utmost efforts.

But when I, in my turn, would choose to draw,
With the earth itself, could I draw it up, and with the sea,
And afterwards the chain around the peak of Olympus,² 25
Could I bind, *with ease* : and, what is still more,³ all these
things should remain suspended-in-mid-heaven,
So far am I superior to all the gods, so far to men.”
Thus spoke *he* : but they, as-duty-taught,⁴ all remained in silence, mute
At his speech, in-wonder-lost ; for very menacingly did he harangue.

III. *The triumph of Achilles over the dead body of Hector, and the Lament of Andromache.*

(*Iliad*, XXII. 376—515.)

Him, after the swift-footed⁵ illustrious Achilles had of his arms despoiled,
Standing in the midst of the Achæans, these winged words he spoke :

1. “Many critics have explained this “Golden Chain” in a metaphorical sense. Plato thought the poet meant by this figure to represent the sun, “whose animating influence as he travels through the ecliptic, connects the whole universe together.” Many other explanations, equally far-fetched, and much more absurd than this of Plato, have been given by Macrobius and others ; but it is probable that the legend of which the poet has availed himself, was but a part of the early mythology, or current only among the people. As a proof of this, “many of the Islanders of the Greek Archipelago and all the Turks still firmly believe that the earth as well as the fixed stars are suspended from the seven heavens, by massy and everlasting chains.”—*Good's Lucretius*. The “chain” also enters into the Hindoo mythology, and Pope conjectures that it was borrowed from the early Egyptians, who meant by the golden chain the influence of the sun over the planets revolving round him.—(*See his notes.*)

Frederick Schlegel gives us a parallel passage from the Bhagavatgita, where Vishnu illustrates his power by a similar image :—“I am the cause of existence, as well as destruction, to all : than me nothing higher is found, and nothing without me. O friend ! this all hangs united on me like pearls that are strung on a fillet.” *Ueber die Sprache, und Weisheit der Indier*, p. 303. See also *Iliad* i. 399 and the Scholiasts. Milton has adhered to the literal sense, where he represents Satan as looking towards the eternal throne, and beholding

“Fast by, hanging on a golden chain
This pendent world.”—*Par. Lost*. ii. 1051.

2. Here, it is evident, the poet understands Olympus as entirely detached from the earth. It would seem, indeed, that the terrestrial summit is not always carefully distinguished from the aerial regions above.

The idea of a seat of the gods—perhaps derived from a more ancient tradition, in which it was not attached to any particular site—seems to be indistinctly blended in Homer's mind with that of the real mountain.—*See Thirlwall's Greece*, I. p. 218.

3. Such, the translator conceives, is the force of *avre* in this passage ; as in *Iliad* XIII. 197, 259, 628. Damm translates it “hereupon then” (*hierauf alsdenn*).

4. The student cannot fail to remark the force of *äpa*.

5. See note 231, p. 8, *supra*.

friends! leaders and counsellors of the Argives!
 -renowned-hero, the gods have granted us to over-
 inflicted as many woes *upon us*, as not all the
 s together. 5
 , if ye wish, let us, armed as we are, around the
 ry
 may learn the intention of the Trojans, which they,
sent, may have,
 they will desert the lofty city, on this hero's fall,
 r they are-determined to remain, although Hector
 more.
 does my soul this counsel move? 10
 ere lies near the ships, a corse unwept, unburied,²
dear :—him surely I shall not forget, as long as I,
 st,
 living stay, and whilst my limbs have motion :
 thers of the dead are forgotten in Hades,³
 even there of my dear friend be-mindful. 15
 now, singing a pæan, O youths of the Achæans !
 low ships, let us return ; and this hero let us also
 carried-away great glory :⁴—we have slain Hector
 ustrious,

nt cannot fail to remark the beauty of this abrupt apostrophe, so natu-
 so characteristic of Achilles. "His first thought after the death of
 y turns to the demolition of Troy. But as this was not in the Fates,
 usly finds an expedient to turn him from the enterprize, which would
 een an easy one, by reverting to the last duties, which were yet un-
 d."—*Trollope.*

"Unwept, unhonored, and unsung."—*Scott.*

says in his magnificent address to the ocean, which concludes the
 f Childe Harold—describing the impotent littleness of man swallowed
 dark-blue stream :—"

When, for a moment like a drop of rain,

He sinks into the depths with bubbling groan,

Without a grave, unknelled, uncoffined, and unknown."

fferent opinions maintained by the ancients on this place, consult
theca Classica, TARTARUS, or *Anthon's Class. Dictionary*, HADES. An-
 nd—*ut semper*—copious and elaborate, but one of his authorities, Ben-
 , should, from his well-known scepticism on religious subjects, be re-
 strust.

s thinks, that these two lines form the chorus or burden of a song of
 ch the troops bear a part with Achilles, as he returns from his glorious
 e, *in loco.*)

elier compares I Kings, xviii. 7, where the women of Israel go out
 returning from his victory over Goliath, and sing a song, the chorus
 Saul slew his thousands and David his ten-thousands."

a striking similarity to the sublime canticle of Moses, or rather the
 , (Exodus, xv.) so happily versified by Moore in his splendid lines be-

"Sound the loud timbrel o'er Egypt's dark sea,

Jehovah hath triumphed,—his people are free," &c.

t sacred songs in our language. Byron's noble verses on the "Destruc-

20

tating deeds unseemly ;
 Of both his feet behind, he bored the tendons through
 Unto the ancle from the heel, and ox-hide thongs he bound
 thereon,
 And from his chariot made them fast : and his head he left to
 be trailed along.
 Mounting his car, and therein placing the splendid armor,
 His steeds he scourged to onward-course ; and they, not un-
 willing, flew.¹ 25
From the corse, while being-dragged along, was dust excited,
and all around, his locks
Dark-colored were-with-the-earth-commingled, and, in the
dust, his head entire
Was placed—that head, before so comely ;—for now did
Jove, by the foeman,
Allow him to be treated with ignominy so vile, in his pater-
nal land.²
In-this-manner, was the hero's head entire with dust de-
filed. But his mother now 30
Tore her hair, and from her cast the splendid veil
Away, and loud shrieks she uttered, on beholding her son ;
And piteously lamented his aged sire ; and all around, the
people,
With wail and lament loud, were overwhelmed through-
out the city.³
To that most like it was, had all 35
Stately Ilium, from its highest top, in fire, lay smouldering.

1. Or, as the old English ballads have it, "With right good will." Clarke quotes a remark from the Scholiast, that it was a national custom among the Thessalians to drag around the graves of their slain friends the dead bodies of those by whose hand they had fallen. It is unnecessary to remind the student, that Achilles was a Thessalian chieftain.

2. If the treatment of Hector appears harsh to us, we should take into consideration the warlike usages of the age, when the body of the victim was entirely at the disposal of the conqueror, by whom it was, at the least, left unburied and exposed to the birds and beasts of prey. Hector himself had intended to treat the body of Patroclus—against whom he had no particular cause for revenge—with great indignity. (See *Il. xviii. 176.*) The student must have noticed that Homer speaks with implied censure of this action of his hero.

3. Tasso has given us an imitation—or rather a paraphrase—of these lines in the following passage from his *Gierusalemme Liberata* :—

"Till ascertained and soon divulged, through all
 The astonished city the loud rumor flies,
 Mingled with tears and shrieks and woman's cries;
 As though the town itself, the sacred town
 Were now by storm become the victor's prize ;
 And in the rage of flying flames went down
 Their temples, spires, abodes, and towers of old renown."—*Wiffen.*

le, indeed, could scarcely restrain the aged monarch,
 -grief-distracted,
 tly desiring to go forth, from the Dardan gates ;
 plored, rolling himself in the dust,
 name, calling each and every one. 40
 , my friends, and permit me alone, though grieved
 ul,
 th from the city, to reach the ships of the Achæans,
 ay supplicate this man, pernicious, perpetrator-of-
 nt-deeds,
 os, he will revere my advanced-state-of-life, and
 passionate
 e: for, even now, he also has a father such as I, 45
 ho begot and brought him up to be a destructive-
 nity
 rojans : and upon me, beyond all others, hath he in-
 d woes :
 he hath slain so many of my blooming sons.
 r all do I lament so much, although grieved *in soul*,
 —poignant grief for whom, will speedily bring me
 des.¹ 50
 g Hector!—Oh ! that he had died in my arms !
 ht we have our fill of mourning and lamenting,
 mother, who brought him forth, ill-starred, *as she*
 and I myself.”
 e he bewailing, and the citizens responsive-groaned,
 y the Trojan-dames Hecuba commenced the lament,
 and-wild : 55
 on ! why now do I live, wretched, after having suf-
 direful things,
 thou dost no longer exist ? who to me, both night
 ay,
 ast throughout the city, and a boon to all,
 ns and Trojan-dames, within our community ; who,
 god,
 verence thee : *and* deservedly ; for to them thou
 undoubtedly a great glory 60
 ng : but now death and fate have come upon thee.”²

the touching exclamation of Jacob on the supposed danger to his fa-
 benjamin : “ My son shall not go down with you ; his brother is dead,
 alone ;—if any mischief befall him, you will bring down my gray hairs
 nto hell.”—*Gen.* xlii. 38.

ntations of the aged monarch and his queen, both in this book and the
 fth, presenting the representations of parental affliction over de-

Announced, that her spouse had remained outside the gates ;
But she a web was-weaving, in a recess of her lofty man-
sion, 65

A garment-of-a-double-texture,¹ purple-color ; into which she
had inwrought ornaments of-various-sorts :²

And orders she gave to her fair-haired maids within the
house,

On the fire to place a tripod of ample-size, that there might
be

For Hector, returning from the battle, a warm bath :

Ignorant of his untimely fate ; nor did she know, that him,
far from the baths, 70

The keen-eyed Minerva had subdued, under the hands of
Achilles.

But suddenly from the tower she heard the outcry and lament.
Her limbs trembled, and to the ground, from her hand, fell
the shuttle ;³

Then quickly to her fair-haired maids she spoke—

“ Come, two of you follow me, that I may see what has oc-
curred. 75

My revered mother-in-law's voice have I heard ; and within

and Dante have both parallel passages of great pathos, but, in the opinion of many critics, they are inferior to that by Glover, in his once celebrated but now almost forgotten poem, “ Leonidas : ”—See his poetical works, *in loco*.

1. Damm translates this, of double texture, (*von doppeln einschlage*), or of mingled texture, that is, of silk and worsted. It must include also the signification of increased size, as in Il. iii. 126, ἡ δὲ μέγαν ἱστὸν ἔφαίνε, Διπλάκα πορφύρεην, where it is evident that the size of the web was unusual. See also Theocritus Id. xxv. 254.

2. The original meaning of *Spóvon* is an herb [medicinal] springing out of the earth, whence the transition was easy to embroidered ornaments distinguished by their color and rising above the ground of the stuff. (Compare Dammii Lex. Hom. c. Duncan ; Theocritus Idyl. 2. l. 59 not. Kiesling ; and Porti Lex. Doric.) Damm quotes this passage and translates it, “and was scattering thereon flowers of variegated embroidery.”

3. The student of taste cannot fail to observe how the poet's exquisite art—or rather his fidelity to nature—has not omitted a single circumstance that could add to the pathos of this inimitable scene. The tender and devoted wife, intent upon her household occupations, and utterly unconscious of her ir retrievable loss—for in the general confusion no “ trusty messenger ” had brought her the dreadful tidings—had just ordered her servants to make the necessary preparations against the return of “ her Hector ; ”—she had, perhaps, dismissed from her mind her former melancholy presentiments,—when she hears the outcries and lamentations of the city—her heart sinks and all her dark forebodings return upon her at once. Nothing is wanting to make the picture complete.

By the choice and arrangement of the words in this line, composed with so much exquisite art, the reader is almost brought to imagine he beholds the trembling limbs and falling shuttle of the unhappy princess.

It is spiritedly rendered by Sotheby :—

“ Her limbs all trembled and her shuttle fell.”

Pope more diffusely :—

“ And all her members shake with sudden fear :
Forth from her ivory hand, the shuttle fell.”

Cowper :—

“ Her limbs shook under her, her shuttle fell.”

st palpitates my heart up to my mouth, and my limbs
 death
 ened ; near is some calamity to the children of Priam ;
 from my ear be the tale ! but most grievously
 dread, lest my *too*-daring Hector, the illustrious
 illes 80
 cut off from the city, while alone, hath driven into
 plain,
 a caused to cease from the bravery so destructive,
 ver possessed him : since never, at any time, in the
 wd of combatants would he remain,
 before them, would he rush ; in bravery yielding to
 e.”
 ving spoken, from the palace she hurried, like one
 racted, 85
 ating heart, and with her, went the maids ;
 e had arrived at the tower and the assembled-anxious-
 ng,
 wall she stood, eagerly looking *around* ;¹ him she re-
 nized,
 ne city dragged ; him the swift horses,

no has never failed to avail himself of the chief beauties of the classics,*
 ly imitated this passage ; and when describing the shock given the feelings
 learning the transgression of Eve in eating the forbidden fruit, selects
 whose harmony and collocation make, in the highest degree, an echo to

“From his slack hand the garland wreath’d
 Down dropt.” * * * * * —*Par. Lost.*

numberless passages of great beauty and expressiveness could be select-
 pages of Milton, Pope, Dryden, Goldsmith, and other eminent English
 every reader of taste and impartiality must award the superiority to their
 rs, the ancients.
 en snapping in pieces of the faithless sword, described in Iliad iii. l. 363,
 in any other language. Virgil’s happy imitations of the “Father of Po-
 o well known to every reader of classical taste, to require transcription.
 t might, however, read with attention, the remarks and examples given
 notes on the verse, *ut supra*.
 acier translates this—“*jetant de tous côtés ses regards timides*,”—“casting
 er fearful glances.”

ng the scarcely suspected obligations under which many eminent modern
 een laid, not only by the ancient classic authors, but even by the now
 rriters of the middle ages, the student will find a masterly proof of Mil-
 ted obligations, as well for the ideas, as for the words of his *Paradise*
nt Avitus, one of the Fathers of the French church, and who flourished
 close of the 5th century. This truly pious, eminently learned, and in-
 n, was born of an illustrious family in Auvergne, about the middle of the
 and was raised to the bishopric of Vienne in 490, which he filled with
 profit to his numerous flock for 35 years. The see of Vienne was, in some
 reditary in his family—he being the fourth generation of bishops of his
 e who worthily wore its mitre. He took a leading part in all the affairs
 ern church, presided in many councils, and was

Backwards she fell, and yielded up her spirit;¹
 Far from her head, in-disorder-fell her ornaments so brilliant³—
 Her head-band, hair-net, and well plaited fillet
 And veil-resplendent, which unto her the golden⁴ Venus
 gave,
 On the very day that Hector of-the-nodding-plume led her
 away
 From the house of Ætëon, after he had given her bridal-gifts
 unnumbered :⁵
 Round-about her, her sisters-in-law (both by-the-brother's and
 the-husband's-side) were congregated,
 Who between them raised-and-supported her, with-grief-over-
 whelmed, even-unto-death ;⁶

1. The literal meaning of ἀκηδέστως, is "unfeelingly, ruthlessly, recklessly ;" but as the adjective ἀκηδέστως, though having nearly the same meaning of "unpitied, unlamented," is, by a natural transition, made to mean "unburied, deprived of funeral obsequies," the adverb is generally, and perhaps more properly rendered, as in our text. The primitive and simple signification is, nevertheless, a very striking and very poetical one.

2. That is, "swooned away." In the Scholia attributed to Didymus, it is remarked, with how much propriety the poet makes Hecuba act differently from Andromache, on the death of Hector. Hecuba, having witnessed the combat between Hector and Achilles, was prepared for the catastrophe, and meets it with more fortitude ; but Andromache, to whom it was sudden and unexpected, is completely overwhelmed by the shock.—(See *Hom. Il. cum Schol. Didymi*, p. 1817.)

3. The ἄμψυξ, says Eustathius, was used "to tie back the hair that grew on the forehead of the head." Damm translates it, "frontlet (stirn-band.)" It was made of some costly material ornamented with gold and precious stones, and was, probably, a sort of small and low coronet or diadem, such as women of rank are represented as wearing on many of the ancient gems, medals, &c. :—κεκρύφαλον was a covering of net work for the whole head ; ἀναδέσμη was a fillet which passed from the forehead and temples above the ears, and was fastened at the back of the head. It was used, as some think, to keep on the κεκρύφαλον, or netted-cap, but it may have served to suspend the veil or κρηδέμνον, which, as we see, fell off as soon as the ἀναδέσμη was detached.

4. Francklin, in a note on Lucian's "Charidemus," or the "Praise of Beauty," says that Venus received this epithet from the color of her hair. But Lucian's own opinion is, that "Venus rejoiced above all in the title of golden, because it was emblematic of beauty."—(*Charid.*) Damm gives us the choice of three reasons for this epithet ; viz. —The golden ornaments of the goddess' person ; the excellence and brilliancy of her beauty, as expressed by those qualities of the metal ; or the facility with which the fair sex yield to the influence of gold, witness Danae, and Atalanta, and many others.—The first of these reasons is rather unpoetical ; the third is not only far-fetched, but very ungallant ; the second is the true one, and χρύσεια as applied to Venus is merely synonymous with beautiful, brilliant. Compare the line in Shakespeare's song :—

"Golden lads and lasses must
 All follow thee and turn to dust."

It would appear that yellow was the favorite and fashionable color for ladies' tresses, among both Greeks and Romans. Horace mentions *flava Chloe* ; whence poor Kit Smart used often call his favorite lady, "the lass with the classical hair."

5. It was the custom, in the early ages, among the Greeks,—as among other nations of antiquity, particularly the Jews,—for the bridegroom to make presents to his bride. (Compare *Il. ix.* 146 ; *xvi.* 178, 190 ; *Od. i.* 277 ; *ii.* 53 : and Genesis *xxix.* 6 ; *xxxiv.* 12.) See *Robinson's Archaeol. Græca*, b. v. ch. 9 : and *Coleridge's Introduction to the Gr. Class. Poets*, p. 71.

6. From the phrase ἀνυχομένην ἀπολέσθαι, the Scholiast thinks that Andromache is represented as about to throw herself, in the first transports of her grief, from the wall.—(*Cowper.*) This is manifestly incorrect, for Andromache had not yet revived

she had-recovered-breath, and that life was again
 rored to her understanding, 100
 sobs lamenting, among the Trojan-dames, she *thus*
 ke;

ector! *now indeed am I wretched!* truly to a similar
 l fate were we born

ou in Troy, in the palace of Priam,

Thebé, under the woody Placus,

ansion of Æetion, who brought me up from tender

— 105

s *parent, an unhappy child!* Oh! that he had never
 ot me!

to the realms of Hades, beneath the gloomy caverns
 he earth,¹

gone, and me, in cheerless sorrow dost thou leave,

in thy palace; but thy son is yet an infant quite,

e begot, thou and I unfortunate: no more to him wilt

, 110

r! be a helpful-boon, since thou art dead; nor he

nee,

although he should escape the tear-fraught war of
 Achæans,

o him, at least, would toil and sorrows afterwards

for others will partition out his lands.

that makes a boy an orphan, leaves him friend-

;² 115

er dejected, and his cheeks are always moist with

s;

the boy goes to his father's *former* friends,

eking by the cloak, another by the robe, *he holds.*

e of the *more* compassionate a little cup vouchsafes,

indeed he moistens, but the palate he does not

³ 120

oon. Heyne's explanation, "*distracted, overwhelmed in spirit, so as to*
ss," is more simple and more correct.

é remarks the parallel between this and a passage in Bossuet's
 mon on the death of the Duchess d' Orleans:—"Elle va descendre a ces
 ix, à ces demeurs souterraines, pour y dormir dans la poussière avec les
 terre." It is well known that this great man when preparing for his
 ions, was accustomed to read over several select passages in Homer, and
 n this lament of the relatives of Hector.—(See *Bitaué's Translation of*

pressive and pathetic line—which, with the seven succeeding, were,
 ng want of taste, rejected by the critics even before the time of Eusta-
 not been rendered at all by Sotheby, only partially by Cowper, but spirit-

e:—

"The day that to the shades the father sends
 Robs from the orphan all his father's friends."

ng that these faithless friends do not satisfy the child's thirst,¹ but only

'Go to the mischief! thus beaten; thy father, at least, does not sup with us!'

Then, in-tears, the boy, *disconsolate* returns to his widowed mother;—

*My poor Astyanax!*¹ who heretofore indeed, on the knees of his father, 125

Used-to-eat marrow only and the rich fat of sheep:²
But when sleep would come upon him, and he would cease from his childish sports,

He used-to-sleep on *soft* couches in the arms of his nurse;
On downy bed, having his *little* heart satiated with delights;
But now he suffers much, bereaved of his dear father; 130
Oh Astyanax! whom the Trojans thus call by name,³

As *his father* alone for them used to defend their gates and lengthened walls;⁴

But now, thee *O! Hector*, near the hollow⁵ ships, apart from thy parents,

1. Andromache here applies her observations more immediately to herself.—(*Trollope.*) The ellipsis is well supplied by Mad. Dacier:—" *Quel changement! mon cher Astyanax, qui estait,*" &c. "What a change for my dear Astyanax!" &c.

2. This expression, Trollope remarks, is perfectly oriental. In the Scriptures, *marrow and fatness* are continually used to denote what is delicate and luxurious. Compare among others, *Job* xxi. 24—xxxvi. 16; *Jeremiah* xxxi. 14.

3. With the usual ingenuity of grief, she recalls every circumstance that can heighten the calamity. She dwells with a feeling of melancholy pleasure, on the child's name,—Astyanax.

4. According to the author of the *Ilias Parva*, or Little Iliad, poor Astyanax met with a more melancholy fate than his mother apprehended. The passage will be interesting, as it will show, also, how Hector's worst forebodings (page 234, l. 86,) were fulfilled.

Αὐτὰρ Ἀχιλλῆος μεγαθύμου φαίδιμος υἱὸς
Ἑκτορέην ἄλοχον κάταγεν κοίλας ἐπὶ νῆας
παῖδα δ' ἐλὼν ἐκ κόλπου εὐπλοκάμοιο τιθήνης
ρίψε, ποδὸς τεταγών, ἀπὸ πύργου τὸν δὲ πεσόντα
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταίη.
ἐκ δ' ἔλετ' Ἀνδρομάχην, ἥδ' ὤζωνον παράκοιτιν
Ἑκτορος· ἦι τέ οἱ αὐτῷ ἀριστῆες παναχαιῶν
δῶκαν ἔχειν, ἐπὶ νηὸν ἀμειβόμενοι γέρας ἀνδρῶν.

Thus translated by H. N. Coleridge: (*Greek Class. Poets*, p. 236.)

"But great Achilles' glorious son led down
The wife of Hector to the hollow ships:
And from the bosom of the fair-haired nurse
Seized by the foot her child, and from the tower
Hurled headlong to dark death and final fate.
He out of all chose Hector's bright-zoned spouse,
Andromache, whom the assembled chiefs
Gave to the hero, valour's meet reward."

For a different, and very extravagant account of the subsequent history of Astyanax, see the Orlando Inamorato of Bolardo, B. ii. c. 2. The Italian poet makes Andromache substitute another child for her own, while by this contrivance Astyanax escapes, is conveyed to Sicily, where he is brought up, and becomes a king.

5. Or, "crooked-beaked."

ously-variegated¹ worms will devour, after the dogs
have glutted themselves

naked body ; but thy destined garments in the palace
135

ely-wrought and beautiful, elaborated by women's
hands :

ne, nevertheless, shall I consume in the destructive
;

at least, they are no advantage, since in them thou
st not lie,²

presence of the Trojans and the Trojan-dames, let
n be burned to thy honor."

he lamented in her grief ; and with her, the women
consive-wept.³
140

*Priam supplicates Achilles for the dead body of Hector.*⁴

(Iliad, XXIV. 471—675.)

old man proceeded directly to the abode,
as-he-was-told, Achilles, beloved of Jove, was seated ;
the hero himself

and : and his friends were sitting at-a-distance : but on
a two alone—

o Automedon and Alcimus a branch of Mars,—
dulously-employed, in-attendance-waiting ; for he had
ceased from the feast,
5

arcely possible to give any other than a paraphrastic turn to the epithet
is passage ; whereas it signifies not only vermicular motion, but the va-
color usually imparted thereby. Consult *Damm's Lexicon, in loco*.

the body of Hector had fallen into the hands of Achilles, and was not
tain funeral rites in Troy, Andromache declares her intention of burning
ts, in which his corse would have been wrapped, as a public honor to his
Trollope.

in his Age of Bronze, compares Napoleon's queen, Maria Louisa, and her
—since dead—to Andromache and Astyanax :—

"The imperial daughter, the imperial bride,
The imperial victim—sacrifice to pride ;
The mother of the hero's hope, the boy,
The young Astyanax of modern Troy ;
The still pale shadow of the loftiest queen
That earth has yet to see, or e'er hath seen ;
She flits amid the phantoms of the hour,
The theme of pity, and the wreck of power."

Allel—as Byron himself indignantly remarks—holds no farther.

re has attempted this fine passage—and, as Longinus says of Plato, lashing
to emulative enthusiasm, endeavors to rival the Mæonian bard, but wheth-
e poverty of the French language, or the immense inferiority of the emu-
philosopher of Ferney has failed most woefully. Let the candid reader com-
the language of the original, these verses of Voltaire, beginning with—

then standing near,
 With his hands he clasped the knees of Achilles,² and kissed
 those hands,
 Terrible, homicidal; which had slaughtered so many of his
 sons.
 Just as when a dreadful calamity comes upon some-one, who,
 in his native-land, 10
 Having killed a man, withdraws to some other country,
 And entering the house of some wealthy personage,³ amaze-
 ment seizes-on the beholders:
 Thus was Achilles amazed on beholding the god-like Priam;
 And amazed were the rest, and wondering looked they at
 each-other,
 To him then Priam *thus* supplicating, spoke this moving ad-
 dress:⁴ 15

1. From this expression of Homer, Athenæus (*I. c. 10*,) concludes somewhat hastily, either that it was not the custom in those early ages to remove the tables after meals, or that the sentence itself should be pointed—

ἔσθων καὶ πίνων ἔτι, καὶ παρέκειτο τράπεζα.

"Still eating and drinking," &c.

He does not see how otherwise Achilles can be justified from the charge of indecorum, in having the table before him during the whole conference, as if at a banquet, while at the same time, he was mourning for Patroclus. But besides that his emendation is entirely inconsistent with νέον δ' ἀπέληγεν ἔδωδής, in the line preceding, his inference, as Casaubon remarks, does not follow; for it is evident that Homer meant that Achilles had ceased from "eating and drinking" so short a time before the entrance of Priam, that the table had not yet been removed.

Athenæus was a very worthy forerunner of the tribe of critics by profession; some of whom seem to have inherited all his self-complacent folly without any of his really extensive learning.

2. The usual attitude of suppliants. Sometimes they touched with one hand the chin of the person supplicated, and his knees with the other.—(*See Iliad I. 407, 504.*)

3. It was the custom among the ancients, for a person who had committed an accidental homicide, to take refuge in some foreign city, till the consequences of private revenge were averted by a fine (ποινή,) paid to the relatives of the deceased. The first step necessary to be taken by the fugitive, after his arrival, was to place himself under the protection of some powerful or wealthy citizen, from whom he might receive the rites of purification, and whose hospitality and patronage he might enjoy. (Compare the *Scholast* in *Clarke*, *Trollope*, *in loco*, and on *B. ix. 628.*)

4. This address has called forth the praises of every commentator. "What," asks Quintilian, "can compare with that supplication of Priam to Achilles? *Epilogis quidem quis unquam poterit illis Priami rogantis Achillem precibus æquari?*"—*X. c. 1.* Heraclides Ponticus (quoted by *Clarke*, *in loco*,) remarks the consummate art with which Priam, instead of offering at once the presents he had brought to Achilles, (*Il. xxiv. l. 229*), begins by reminding him of his father Pelus, the recollection of whom might soften the fierce inexorable resolves (τοὺς ἄρσενας θυμούς) of the young conqueror.

Achilles is overcome at once: it is no longer Priam, but Peleus, that he sees before him. He scarcely hears the rest of Priam's address, his thoughts are far away in his native Thessaly, at his father's mountain home; the best feelings of his nature are busy at his heart—he bursts into tears. "The whole scene," says Coleridge, "is at once the most profoundly skilful, and yet the simplest, and most affecting passage in the *Iliad*."—(*Study of the Gr. Class. Poets*, p. 96.) See also, *Dionys. Halic. de Arte*, c. 9, and compare *Virgil's Æneid*, xii. 932.

Achilles ! like-unto-the-gods, call-to-mind thy *venerated*
 father,
 as-advanced-an-age as I, *now* on the wretched-
 threshold of old age ;
 perhaps, those people who dwell-round-about
 oppress ;¹ neither is there one to avert the calamity
 best ;
 why he, however, understanding that thou art still
 20
 in soul, and each *revolving* day indulges-hope,
 of his darling son from Troy returning.
 most wretched, whereas I begot sons for-bravery-
 most-renowned,
 extended Troas ; of whom not one is now, I ween,
 living.²
 And, when the sons of the Achæans arrived.* 25
 of most, the impetuous Mars hath relaxed ;
 the one I had, who was-wont to defend both city and
 mans :
 bravely-fighting for his country, thou didst lately
 slay Hector ! on whose account, I now come to the
 aid of the Achæans,
 to bring *him* from you, and I bring ransoms of inestimable
 30
 value.
 do thou revere the gods, O, Achilles ! and compas-
 sionate myself ;
 spare my mind thy sire ; but I am much more wretched.
 I have undergone such degradation as never any other
 man born *mortal*,—

Priam does not mean that all his sons were dead, but that of all his
 sons but one was now left. The survivors—Helenus, Paris, Polites, Deiphobus—
 considers as of no account, and in this 24th book, l. 255, he calls them—

Ψευδαὶ ῥ', ἀρχισταί τε, χοροῖτυπῆσιν ἄριστοι
 Ἄρνων ἦδ' ἐριφῶν ἐπιδήμιοι ἀπακτῆρες.

“ Devoid of truth,

Dancers, exact step-measurers, a band
 Of public robbers, thieves of sheep and lambs.”—*Cowper*.

The poet has some expressive lines on this interview :—

“ Then came a bearded king,——
 Father of many sons, all fair and brave,
 And daughters ; one a prophetess : this was
 The Trojan Priam, at whose city gates
 The Grecians watched for ten long bloody years,
 And entered at the last old Ilium.”—*Barry Cornwall*.

desire of regret for his aged-sire.

And then, taking him by the hand, he gently pushed away the old man,

And both calling to mind,—one, the man-slaying Hector,
Wept excessively, as before the feet of Achilles he lay gro-
velling ;

But Achilles lamented, *one time* his sire, and at another
Patroclus ; and their mournful groans were excited through-
out the mansion.² 40

But after the illustrious Achilles had sufficiently indulged his
grief,

He hastily arose from his seat, and with his hand raised the
aged *suppliant* ;

Pitying his snowy locks and hoary beard,
And addressing him, spoke these winged words :

“ Ah unhappy ! thou hast indeed suffered many woes in thy
soul ; 45

How couldst thou venture alone to approach the ships of the
Achæans ?—

Into the presence of that man—of me—who, both many and
brave

Sons of *thine*, have slain ? Surely thou must have an iron
heart.

But come now and sit on this regal-seat ; and our sorrows,
notwithstanding,

Let us cause to rest within our breast, although grieved in
soul, 50

For there is no avail in chilling grief,—

Because thus have the gods by-lot-apportioned unto wretched
mortals,

Ever to live in sorrow :³ but they themselves are free-from-
care.⁴

1. This refers so evidently to line 8, above, that it is rather surprising that even the critics should have had any dispute upon the meaning.

2. Here Pope has added two lines, not in the original, and which certainly border rather too closely upon burlesque —

“ One universal solemn shower began,
They bore as heroes, but they felt as man.”

3. Compare Job v. 7, “ Man is born to labor ;”—vii. 1, “ The life of man on earth is a warfare, and his days are the days of a hireling ;”—and xiv. 1, “ Man born of a woman, living for a short time, is filled with many miseries.”—*Il.* xvii. 446 ; *Odyssey* xx. 251.

4. Clarke quotes Lucretius, vi. 57.

“ *Omnis enim per se Divum natura necesse est
Immortali ævo summa cum pace fruatur,
Semota nostris rebus sejunctaque longe.*”

two vessels¹ are placed on the threshold of Jove,
the gifts, which he bestows ; *one* of evil, and another
good.² 55

whom, on mingling of *both*, the thunder-delighting
imparts *them*,

es indeed will happen-with misfortune, and again
y prosperity ;

to whom he gives from the vessel of evil, he ren-
unfortunate,

some dire calamity chases over the world wide ;
is-course-he-wanders, neither honored by gods nor
ected by men. 60

certainly on Peleus the gods bestowed splendid gifts,
m his birth : for, beyond all men, was he distin-
ned with

elicity, and with riches, and, *what was still more*,
king of the Myrmidons ;

m, *although* a mortal, they gave a celestial consort.
upon him, has god inflicted calamity ; inasmuch as
er unto him, 65

orn a generation of children to rule in his palace ;
only, has he begotten ; and that one destined-to-a-
ature-fate ;³ neither do I now,—which is certainly
uty,⁴—

Trollope very justly remarks—the doctrines of Homer and Lucretius are
imilar ; since the Greek poet does not deny the divine interference in
; but merely declares that the Gods are free from human cares and in-

(de Consol. ad Apoll.) compares these vessels to the box of Pandora in
s and Days, l. 94.) Trollope thinks this passage entirely symbolical,
e of expression is evidently oriental. The word *cup*—he observes—is
d in Scripture to denote the blessings or afflictions which are the lot of
fe. See his notes, *in loco*, and his numerous Scriptural references.
character of this figure was first noticed by Pope, to whom Trollope
most of his best remarks.

note on this passage, so characteristic of the oldest and purest form of
y, he says—"Plato accuses the poet of impiety unjustly ; as it is no
oriental mode of speaking," and adduces a similar one from the Psalms.
ian bard might have defended his illustrious predecessor more effec-
ing, that in this, as well as in other passages, Homer has only imitated
f the Sacred Scriptures, portraying the inscrutable ways of Providence
ration of human affairs ; sometimes prospering the bad and afflicting
e greater glory of the one, and the more terrible punishment of the
er world.

es strikingly apposite, may be seen in *Job* ; particularly l. 21,—"*The*
the Lord hath taken away . . . blessed be the name of the Lord ;" in
—"He hath set fire and water before thee : stretch forth thy hand to
it. 18. Before man is life and death, good and evil, that which he shall
e given him" ; also, *Jeremiah*, *passim*.

to the more common account, given by the Scholiast on Lycophron,
es was shot in the heel with an arrow, by Paris, and was buried on the
Sigæum. Byron alludes to this :—

"The winds are high and Helle's tide
Rolls darkly heaving to the main,
And night's descending shadows hide
The path which leads to Hades' gloom."

children.

And thee, O ! old man, we understood to have been heretofore blessed with worldly-felicity, 70

Of-as-many-mortals-as Lesbos, the seat of Macar includes above it,

And Phrygia¹ below, and boundless² Hellespont,—

Of *all* these, they say, that thou O ! old man, wast eminently distinguished for wealth and children.

But since upon thee, this very calamity the celestials have brought,

That thou shouldst have wars and slaughter around thy capital incessantly ; 75

Nevertheless, bear-it-patiently, and do not excessively grieve in soul,

Since thou wilt not profit aught, *thus* saddened for thy son.

Neither wilt thou be able to raise him to life, before thou thyself wilt have sustained even another calamity.”³

The desert of old Priam's pride.

The night hath closed on Helle's stream.

Nor yet hath risen on Ida's hill

The moon that shone on that high theme ;

No warrior chides her peaceful beam,

But conscious shepherds bless it still.

Their flocks are grazing on the mound

Of him who felt the Dardan's arrow.”—*Bride of Abydos*, ii.

4. Such is the force of γέ here :—beautifully expressive of what the brave warrior knew he owed his aged sire.

1. This cannot be the district referred to by Priam (*Il. B. iii. 184—7.*) and of which he speaks as lying along the river Sangar : for, in this case, the boundaries assigned by Achilles, would include a great many tribes mentioned expressly by Homer as *allies*, not *subjects*, of the Trojan king. Still less can it have been the Phrygia of the text which occupied the centre of Asia Minor, far removed to the south-east of Priam's kingdom.

The latest and least objectionable opinion is, that the Phrygia in the text was the district settled by Midas, about 100 years before the Trojan war, and which lay on the shores of the Hellespont and round Mt. Ida. But, according to this supposition, there must have been in Asia Minor two separate districts which went by the name of Phrygia,—the eastern and more remote one on the Sangar, well known and settled before the Trojan war (*Il. ii. 862 ; iii. 184 ;*) and the other on the Hellespont ; for it would be idle to suppose that, in defining the boundaries of a kingdom, Achilles would have given an old or obsolete name instead of a later and different appellation. If, then, there were two such provinces, is it not probable that one of them would have some distinctive mark ? After all, it is possible that Achilles did not intend to define the limits of Priam's kingdom, but merely spoke in general terms of the whole country adjacent, and to which a reference would not be at all irrelevant, as it was occupied by allies and friends of Priam, and therefore, well known to him. The Phrygia in the text would then be, of course, that on the Sangar.

2. A great deal of discussion has taken place as to the propriety of such an epithet, as applied to a body of water not more than a mile across in its widest part. The only plausible explanation that can be given, is that the Hellespont included not only the strait, but the whole Propontis, now the Sea of Marmora. (See *Classical Dictionary ; HELLESPOINT.*)

3. Compare David's words on hearing the death of his infant child. *2 Kings (Samuel)* xii. 23.—“Now that he is dead, why should I fast ? Shall I be able to bring him

next the aged god-like Priam addressed-in-reply :
 by any means, cause me to sit on thy throne, whilst
 for yet 80
 my tents, unhonored-and-unburied : but do thou, as
 as possible
 ransom, that, with my eyes, I may behold
 ; and do thou receive those gifts redemptionary,
 number, which, unto thee, we bring ; do thou enjoy
 the presents and mayst thou arrive
 with glory in thy native soil, after thou wilt have
 granted *my request*."
 sternly eyeing, the swift footed Achilles an-
 dered :¹ 85
 me not, just now, O ! old man ; whereas I myself
 have-a-design
 to thy Hector in-ransom : for heaven-sent, a mes-
 senger to me, came,—
 who brought me forth, the daughter of the marine
 : I feel thy-influence O ! Priam, within my soul ;
 how dost-thou escape-my-observation,
 god conducted thee to the ships of the Achæans ; 90
 advise no mortal man, no not even a warrior in the
 of his age, would dare approach
 : whereas he could not elude-the-vigilance-of the
 gods, nor the bars
 of gates, could-he easily move-aside ;
 do not, for the present, disturb my passion in grief,
 O ! aged-monarch, I do not spare within my
 95
 being a suppliant, and I may transgress the high-
 command of Jove."
 spoke ; then the old man was-struck-with-fear and
 ended his word,

? I shall go to him rather, for he will not return to me ;" and *Eccles.*
 —" Give not up thy heart to sadness, For there is no returning, and
 him no good, and shalt hurt thyself.

able surprize has been expressed by some of the commentators at this
 of irritability in Achilles. The most probable cause of his excitement,
 been the impatience and importunity of Priam, who refuses his pro-
 ferty with an apparent distrust of his generous intention to give up the
 (see, *in loco*.) Considering not only the character of Achilles—of all men
 ble of deceit himself, and the most inimical to any thing like it in oth-
 er recent loss of his dearest friend, just before (l. 40,) recalled afresh to
 could, indeed, be surprizing if Homer—with his profound knowledge of
 the human mind—had made Achilles act other-

The hero Automedon and Alcimus, whom then particularly 100
 Of his friends, Achilles honored next, at least, after Patroclus
 slain ;
 They immediately loosed the horses and mules from under
 the yoke,
 And introduced the shrill-voiced herald of the aged monarch,
 And placed him on a seat, and from the well polished
 wagon,¹
 They took the immensely-valuable ransoms of Hector's
 body, 105
 But two cloaks they left, and a well woven tunic,
 In order that *Achilles* having wrapped-therein the corse,
 might give it to be carried home.
 Then *the hero* having called his maids, ordered them to wash
 and anoint the body round ;²
First taking it apart, that Priam might not yet behold his
 son,³
 Lest that within his afflicted heart, he might not restrain his
 wrath, 110
 On beholding his *heroic* son, and that *thereupon*, Achilles'
 mind might be disturbed ;
 And he should slay him, and thus transgress the high-behest
 of Jove.
 After the maids had therefore—according to orders—washed
 and anointed the *corse* with oil,
 Around him, they threw a beautiful cloak and a tunic,⁴
 Then Achilles himself having lifted him up, placed him on
 the couch, 115
 And his friends *assisting*, raised him into the well polished
 wagon,

1. This was a vehicle drawn by mules, (l. 104,) and was used only for conveying goods and merchandize, &c., as in the present instance. In after times, it was also appropriated to carrying women. It had, generally, four wheels, (*Il.* xxiv. 324,) while the chariot (*δίφρος*,) used by men, had only two and was always drawn by horses.

2. The ancients washed the bodies of their dead, anointed them with fragrant oils, and covered them with a linen tunic.—See *Iliad* xix. 350,—where Achilles has these rites bestowed on the body of Patroclus ; and *Virg. Æn.* vi. 218, where they are done for the body of Misenus.

3. There is a degree of kind consideration in this act, which appears, at first sight, strangely inconsistent with the apprehension expressed in l. 112. It is all, however, highly characteristic of the generous and open-hearted, but passionate and headstrong young chieftain. It would seem, also, that Achilles was conscious of his inability to restrain his anger when once thoroughly roused. Plutarch praises him for his conduct in this respect, and remarks, "that to find a person so irascible and of so violent a temper, not only aware of his infirmity, but taking every opportunity to guard against provocation, is not less a proof of singular prudence than deserving of our warmest approbation."—(*De audiendis poetis.*)

4. See line 106, above.

on the hero then wailed-aloud, and called on his dear
and by name.

O! Patroclus, be displeased, if thou shouldst-come-
understand,

being now in Hades, that I have set-free-in-ransom,
for the illustrious

dear father, since unto me he gave a recompense not
at all unworthy; 120

for thee, moreover, will I share even of these *ransoms*,
as many as may seem fit."¹

Then did the illustrious Achilles speak and again went
to the tent,

to his seat on the variously-ornamented couch, whence
he had arisen,

to the opposite wall; and then to Priam spoke this
word:

"Thy son assuredly ransomed for thee, O! old man,
as thou wishest, 125

on the couch he lies: but together with the morning
sun,

thyself shalt see him, bringing *away the corse*; but now
do not think of evening-repast,

for the fair haired Niobe was-induced-to-think-of food,²
for her twelve children lay-slaughtered in the palace;

seven daughters and six sons, *all* in bloom-of-youth, 130
for Apollo slew with his silver bow,

as with Niobe; and the former, the arrow-shooting³
daughter.

For she was,⁴ because she had boastfully-compared herself
to the fair-cheeked Latona,

she asserted, that Latona had-brought forth only two,
because she brought many forth,

but she two, in obedience-to-their-mother, although being
only two, slew all the others. 135

In consequence of the *divine wrath*, they lay in their
beds for nine days; neither was there any

that to do so by consecrating a portion of the gifts on his tomb.
For Priam, Achilles tells him a well-known story, very proper to pro-
tect. Niobe had lost all her children; Priam had some still remaining;
it had been nine days extended on the earth, drowned in their blood, in the
people, without any one presenting himself to inter them; Hector has
been twelve days, but in the midst of his enemies, therefore, it is no wonder
that he has paid him the last duties:—the gods at last interred Niobe's children;

them,
 And she, as-I-before-mentioned,² was-not-neglectful of food,
 after she had-been-exhausted lamenting,
 But now somewhere among the rocks, on the lonely moun-
 tains, 140
 In Sipylus,³ where they say are the abodes of those divinities,
 The Nymphs, who are-wont-to-lead-up the choral-dance
 around Achilous,—
 There, being transformed into a stone,⁴ she broods-over the
 woes inflicted by the gods.⁵
 But come now, O! illustrious old man, let us also be mindful
 Of food; especially as hereafter thou mayst amply bewail
 thy son, 145
 Having brought him to Troy:—for to thee he shall be a co-
 pious-source-for-thy-tears.”⁶
 Thus spoke the swift-footed Achilles, and quickly uprising, a
 white-fleeced sheep,

1. This may be taken either literally or metaphorically. The former is the more obvious and the more usual sense.

2. Such appears to be the force of *ἀρά* in this place. It connects this line with l. 130, above.

3. A mountain of Lydia, in Asia Minor, and a few miles north-east of Smyrna. Chrishull, an English traveller, relates, that “he saw here a certain cliff, representing an exact niche and statue, with the due shape and proportion of a human body.—*Arundell's Asia Minor*. This may have given some color, if it did not give rise to the story of Niobe having been placed on Sipylus.

4. Thus alluded to by Sophocles:

Ἦκουσα δὴ λυγροτάταν ὀλέσθαι
 ταν Φρυγίαν ξέναν

Ταντάλου Εἰπύλωι πρὸς ἄκρῳ.—κ. τ. λ.—*Antig.*, 823.

“Thus Tantalus’ unhappy daughter fell,
 The Phrygian Niobe; high on the top
 Of towering Sipylus; the rock enfolds her,” &c.—*Francklin*.

Or, as expressed by Statius:—

“*Quo Niobe consumpta pharetris
 Squalida bissenass Sipylon deduzerat urnas.*”—*Theb. Lib. vi. 124*.

Anacreon begins one of his Odes with the calamity of this princess:—

Ἦ Ταντάλου πότ’ ἔστη
 Δίθος Φρυγῶν ἐν ὄχθαις

“A weeping rock sad Niob’ stood,
 And swell’d with tears the Phrygian flood.”—*Roche*.

5. Thus translated by Sotheby:—

“She feeds on woe and weeps her children gone.”

6. Cowper remarks that “they are but unskilful comforters who attempt to relieve the sorrows of the afflicted by persuading them that they are mistaken in their estimate of the disaster. The best soother is he who admits the occasion in its full force, and sympathizes with the mourner. Homer’s knowledge of the human heart, is no where more evident than in his making Achilles, every where else the inspirer of terror, win our esteem and love by this stroke of judicious tenderness.”

oughtered ;¹ then his attendants flayed *it* and began suit-
 ily to prepare it, with all propriety ;
 next expertly cut-it-into-small-pieces, and transpierced
 with spits,
 ilfully they roasted it, and *lastly* they draw-off all the
 eces. 150
 edom then, as-his-office-was, having taken bread dis-
 buted it along the table,
 utiful servers ; but the flesh, Achilles divided.
 ey all forthwith began-to-stretch their hands for the
 d lying ready before them.
 er they had removed the desire of meat and drink,
 the Dardan Priam began-to-look-with-wonder, at
 hilles, 155
 at his great-stature and *formidable* appearance ; for
 osite he sat, like the gods themselves.
 Achilles began-to-look-with-awe on the Dardan Priam,
 on his venerable countenance and hearing his *solemn*
 ce,
 er they were sufficiently satisfied, looking at each
 er,
 astrious aged Priam first addressed him : 160
 ss me now as soon as possible, O ! Jove descended,
 order that directly
 g to rest, we may be refreshed with sweet sleep ;²
 no means, have my eyes, beneath my eyelids, closed
 sleep,
 e *hour* my son lost his life under thy hands ;
 essantly do-I-pour-forth-groans, and brood over woes
 umerable ; 165
 ing in the filth within the enclosures³ of my court ;
 w truly I have tasted even of food, and the sparkling-
 ep-red wine,⁴
 sent-down my throat : before this, at least, I had not
 ted aught."

an act was not at all undignified in the heroic ages ; even in him, though
 -born :"—so sentimentally alluded to by *Byron*, in these fine lines :—

" Beautiful shadow

Of Thetis' boy,

Who sleep'st in the meadow

Whose grass grows o'er Troy,"

we may refresh ourselves." The student will remark the force of the
 ce.

And on-a-purple-color to throw thereon, and above them to
 strew coverlets;
 And next to place cloaks of thick-woolen-nap, to be drawn-
 as-a-cover over all.¹
 They went from the mansion, holding torches in their hands,
 And quickly, as-ordered, they spread-and-made two beds,
 with-hasty-bustle,
 Then, in-jesting-tone,² the swift-footed Achilles addressed
 him; 175
 "In the outer apartment, now take thy rest, O! venerable
 old man, lest
 Hither might come some counsellor of the Achæans, who
 are-in-constant-habit,
 Of sitting and devising counsels, with me, in as far as it is
 lawful;³
 If any of these shouldst thee behold during the swift black
 night,

1. We have, in these two lines, a very good description of the mode of "making-up" heroic beds. First, the attendants set out the *δένμιον*, a wooden frame, like our bedstead, and having the bottom perforated; on this were laid the *τάπητες*, very heavy and dense rugs, with a thick fleece, a substitute for the modern *mattresses*; over these were thrown the *ῥήγες*, fine and soft, beautifully wrought, and dyed various colors (*καλὰ, ποικύρεα*): on these Priam lay, wrapping himself in the *χλαῖναι* *νύλαι*, cloaks or coverlets, with a thick woolen nap. This account—which has been compiled from many commentators, principally from Damm (*Lex. Hom. c. Duncan*),—differs somewhat from the *modus operandi* given by Heyne—*Terpstra, Antiq. Hom.*, as quoted by Dr. Anthon, and indeed, from the *verbal* arrangement of the text. The latter objection Damm removes by remarking that the figure of speech called *ὑστερολογία*, or *Hysteron Proteron*—of which this is an instance—is not at all uncommon with Homer, and that *ἐφ' ὑπερθε*, does not mean "upon," but "besides;" and adduces so many examples in support of his opinion, that it is difficult to deny its correctness.

2. On *ἐπικερτομέων*, Eustathius remarks, "This word is used not in its common acceptation of *speaking harshly*, or *insultingly*, but *speaking jestingly*, in order to inspire the old man with groundless apprehension, (*εἰση ἵσιν φόβον ψευδοῦς*) so that he might not be concerned at being lodged in the outermost part of the tent. By this means, Achilles brings it about that Priam is able to go off in the morning without observation." This is probably as good an explanation as can be given on this point. The character of Achilles would lead us to suppose that while his honorable anxiety to redeem his promise to Priam would urge him to get rid of him unknown to Agamemnon and the other leaders—who would gladly put an end to the war, or at least extort an enormous ransom, by the seizure of the old king,—his pride would never permit him to confess either his apprehensions of such an event, or his inability to prevent it, unless in a half-serious, half-sportive tone (*ἐπικερτομέων*). He does so, as we have seen, and in such a manner as to prevent Priam from being hurt at the apparent slight put upon him, in lodging him in the portico (*ὑπ' αἰδοῖον*) of the tent,—in reality, the most convenient for his purpose,—and to excite such fears as would impel him to do just what Achilles wished—go off in the night unobserved. Thus Homer, with admirable skill, makes Achilles save his own dignity, and Priam's feelings, and not only connive at, but prompt the latter's escape, without seeming to do so in any respect.

3. Pope, from Eustathius, remarks that the poet here shows the importance of Achilles in the army. Though Agamemnon be the general, yet the Grecian commanders invariably (*αἰετ*) consult him upon their plans, as is proper (*ἡ δευρὶς ἐστὶ*.) Eustathius might have added, that this last phrase is quite in character, for the proud and rather boastful Achilles.

th would he tell Agamemnon, the shepherd of the
ple, 180
re might be a protracted-delay of the corse's ransom ;
e tell me this-in-particular, and truly tell,
-many-days dost thou purpose to celebrate the obse-
es of the illustrious Hector,
that, both I myself shall remain here and restrain
troops ?”
n the god-like aged Priam afterwards answered
s ; 185
ed thou wishest me to fully-perform¹ the funeral rites
the illustrious Hector,
us *kindly* to me, O ! Achilles, thou wilt render a
n-inestimable,
knowest, that within the city we are cooped, and
n afar the wood
carried from mount *Ida*, and greatly do the Trojans
to go forth :
days,² should we lament him in the palace, 190
enth we should inter him, when the people must en-
the-funeral-feast,³
leventh should we raise a tomb to his honor,
he twelfth shall we fight, if so the necessity *be*.”
in answered the swift-footed illustrious Achilles,
things also shall be *done* for thee, O ! aged Priam,
nou requirest, 195
all delay the war so long a time as thou dost urge.”
n having spoken, the wrist of the old man's right
d⁴
ed, lest, *without this pledge*, he should be apprehen-
in soul.

τελέσαι τάφον of the original, Trollope refers to *τάφον τελείν* in *Sophocles*, 1448, and observes that, “the verb is properly applied to the performance of last rites to the dead.” The signification of *τελείν* here, “is to yield or to discharge of an obligation,” and is analogous to that of the *τέλος*, “an accomplishment in reference to a word or promise.”—(Comyn's *Hist. Antiq. of the Greeks*, i. p. 465—8, App.) Hence the propriety of *τάφον*, which is used for *κηδεία*, as the Scholiast observes.
When the time of interment was not fixed, it was very generally the ninth day.

It is an invariable custom among the Greeks, after concluding the funeral obsequies, to partake of a feast prepared by the nearest relatives of the deceased. At such entertainments, the conversation generally turned upon the virtues and merits of the deceased person. The same custom existed among the Jews.—(Compare *Ezek.* xxiv. 17 ; *Osee.* ix. 4, as referred to by Trollope, and *Tobias* iv. 17.) The practice is continued in Ireland, and among Christians of the east to this day.

Shaking the wrist was a pledge of much greater solemnity than simply touching, or “shaking hands.” The same, or a similar gesture, is said to be in use of recognition and of friendship among the various sects of the East.

But Achilles slept in a recess of his well-constructed tent.¹

1. It is much to be regretted that the compiler of the Greek Reader thought proper to omit the conclusion of the Iliad. The general burst of grief from the Trojans, the frantic woe of poor Cassandra, the violent and passionate exclamations of Hecuba, the more feminine, but more affecting lamentation of Andromache, the appropriate expression of Helen's sorrow—this last, in the opinion of a very competent judge, H. N. Coleridge—one of the sweetest passages of the poem, altogether form a scene never equalled, as it probably never will be surpassed.

ODES OF ANACREON.

1. *On his Lyre.*¹

I-wish to-tell-of Atreus' sons,
 And I-wish to sing-of Cadmus;²
 But the harp³ on-its-chords,
 Sounds love alone.
 I lately-changed the strings, 5
 And the harp altogether;⁴
 And began-to-sing the labors
 Of Hercules: but the lyre
 Responded⁵ loves.
 For the remaining time, for us, farewell,⁶ 10
 Ye heroes: for⁷ the lyre
 Sings loves alone.

...e, which has been generally regarded as an introduction to the effusions
 ...ful lyrist, has been imitated by poets numberless in all ages. The prin-
 ...y of notice are *Bion* in Greek, (4 *Idy.*;) *Horace*, *Ovid*, and *Propertius*,
 ...atins.

...dæ, is meant the Trojan, and by Cadmus, the Theban war.—See *Fawkes*,

... distinction between *βάρβιτος* and *λύρα* is, that the former meant a larger
—lyra major, septichordis, eburnea, cujus cornua sunt facta ex ebore ideoque
λύρα—lyra minor, et proinde sono acuto.

...w and others insist the poet took a different lyre, but *Younge*, *Gail*, &c.
 ...erely used strings of different sorts and sizes for different subjects.

...ord *ἀντρεφώνει*, is singularly expressive of the poet's meaning. Imagining
 ...nging and playing at the same time, we are hereby given to understand,
 ...that the wayward instrument not only sent forth a wrong sound, but
 ...uce no other sound than that of love. The French *contrechanter*, "to
 ...id," expresses almost the same meaning.

...e accurately,—“Ye heroes! for the future bid us farewell.”

...various translators, *Addison*, *Fawkes*, *Moore*, *Younge*, *Bourne*, and *Roche*,
 ...y has preserved the force of *γὰρ*: *Bourne's* conclusion is otherwise very

“Farewell! heroes, chiefs, and kings,
 Nought but love will suit my strings.”

Lubinus—who flourished nearly three centuries ago—has a very spirited
 ...ation of this ode, which, it may be worth the student's attention to com-
 ...e original. From the extreme scarceness of this ingenious editor's pro-
 ...s value will be the more readily appreciated by the curious in such

“DE LYRA.

*Volo sonare Atridas,
 Volo sonare Cadmum;
 Sed Barbitus mihi unum
 Nervus refert amorem.
 Immuto fila nuper,
 Testudinemque totam;
 Et Herculis Labores
 Jam canto: sed lyra ista
 Contra sonat mi amores:
 Heroes ergo posthac
 Nobis valete: solos*

Let us mingle with Bacchus :
 The Rose, the beautiful-leaved Rose,
 To our temples having-fitted,²
 Let us drink, gaily³ laughing.
 O Rose ! exquisite flower,
 Rose, thou darling⁴ of the spring,

Π Those desirous of beholding the most effectual mode of "using up" a noble author, *secundum artem*, may be amused by turning to Byron's works, p. 24, [Paris edit.] and reading the slashing critique of the *Edinburgh Review*, on the youthful bard's early effusions, among which was a translation of this ode also : given in same vol. p. 10. On comparing the translation with the original, the reader will readily agree, that the reviewers were not hypercritical in this, at least ; although, as they were subsequently compelled to acknowledge, they had then most wofully underrated his Lordship's extraordinary powers.—See *English Bards and Scotch Reviewers*.

1. The learned are not agreed in the propriety of this title ; exclusive of *Brunk* and *Brossius*, who reject the ode altogether, or in part, *Paulo*, *Gail*, and *Mæbius*, imagine the title should be Εἰς συμπόσιον, "The Banquet." Horace's imitations of this spirited ode, are familiar to every classical scholar :—particularly that highly finished little piece—

"*Persicos, odi, puer, apparatus.*"—Lib. i. 38, 1.

The ancients at their entertainments were usually crowned with chaplets of myrtle, parsley, or flowers, by the fragrance of which, as well as by the perfumes sprinkled on their persons and on the floor of the banquetting room, the power of the jolly god was thought to be much mitigated. *Festus* says, that in addition to these preventives, "singing birds were sometimes tied to their chaplets or garlands, by whose music the guests were regaled, and by whose fluttering and pecking they were kept from sleep !" On this custom of wearing garlands on festive occasions, compare various passages of the Scripture, but particularly, *Jeremiah's Lamentations*, v. 15, 16, "The joy of our heart is ceased ; Our dance is turned into mourning ; and the crown is fallen from our head." It still exists in Arabia and Persia.—See *Carlyle's Spec. of Arabian Poetry*.

2. Barnes censures *Baxter* for making the alteration ἀναμίχωμεν, "too boldly." *Baxter* retorts, that such an accusation accompanies with a bad grace from Barnes, the boldest of critics—*Criticorum omnium audacissimus*.

3. Ἀβρὰ γελωτρῆς, the critics have found another bone of contention. Madame *Dacier*, in a note, translates them "*beuvons en riant délicatement*." The word "gaily" seems to approximate the original more closely than any that has fallen under the Translator's observation.

4. Waiving the fierce warfare of learned belligerents on the collocation of the 6th verse, a few words on the not less furious contest on the precise meaning of μέλημα, will be more interesting to the tyro.

Supported by the authority of *Pindar*—*Barnes*, together with *Fawkes*, *Moore*, *Roche*, and *Bourne*, will have it signify "a child," "a daughter" of spring ; while *Baxter*, followed by *Born*, *Degen*, *Fischer*, armed to the teeth with parallels from *Virgil*, *Horace*, and *Tibullus*, strenuously assert it means "*amor, deliciae*," &c. "the delight," "the glory," &c. Being prized by the Greeks beyond all other flowers, Madame *Dacier* says the word is very delicate and refined ; the poet thereby intimating that the production and embellishment of the rose formed almost the sole business of spring. The Spanish commentator, adopting the idea of *Fischer*, gives it with sufficient accuracy—*De primavera esmero*.

Byron has some fine lines on the rose, which may help to illustrate this disputed point :

"The rose o'er crag or vale,
 Sultana of the nightingale,
 Blooms blushing to her lover's tale ;
 His queen's the garden's queen, the rose
 Unbent by wind, unchilled by snows,
 Far from the winters of the west,
 By every clime and season blest,
 Returns the sweets by nature given
 In softest incense back to heaven "

The Roses are delightful even to the gods,¹
 —Roses, with which the son of Venus,
 Crowns his own beautiful tresses, 10
 Dancing²-among the Graces.
 Crown me then, O Bacchus,—
 And playing-on-the-lyre near thy fanes,
 I, thickly-covered with rosy wreaths,
 Will dance with a full³-bosomed maid.⁴ 15

III. To a Dove.⁵

Beauteous Dove,
 Whence, whence art-thou flying ?
 Whence from such a profusion of ointment,
 Whilst careering on the gale,

s, Venus, Cupid, and the Muses.
 has finely imitated this in his celebrated—

*"Junctaque Nymphis Gratia decentes
 Alterno terram quatiant pede."*—Lib. i. 4.

language, perhaps, are the mazy motions of the graceful dance, so ex-
 described as in *Gray's Progress of Poesy*.—

"With antic sports and blue-ey'd pleasures,
 Frisking light in frolic measures ;
 Now pursuing—now retreating,
 Now in circling troops they meet :
 To brisk notes in cadence beating,
 Glance their many twinkling feet."

ing exceed the picturesque fidelity of the two last lines ! See also,
 de to May," in his *Botanic Garden*.

ep bosomed ;" tantamount to the βαδυσζώνου of Æschylus. The remarks
 e critics on the meaning of this epithet, are rather amusing. With one,
 gross and suited to the paradise of the Osmanlies ;" to another, it sug-
 st disagreeable image ;" while a third confines it to "women of mascu-
 e." These gentlemen must have strangely misunderstood the graceful
 ard of Teos,—whom even the stern Plato himself, calls "the wise An-
 they fancy any such grossness in his simple and playful muse ; for, in
 of one of his latest translators, "however much his sentiments may
 e with our altered ideas and circumstances, still there will be found in
 less to offend the reader of taste and delicacy than in almost any other
 e same subjects." For the opinion of the good bishop Eustathius on
 note on Homer, xviii. 339. But that the idea has been transferred to
 guage without any fastidious or mawkish affectation of indelicacy, it is
 y to quote a well-known line from the chaste productions of one of
 oral writers of the language—Moore,—not Erin's Bard,—

"Your snowy bosom's swelling pride."—*Moore's Fables*.

e concluding verses of the original are well done by Conde :—

*"Y con la hermosa mia
 La de graciosa seño,
 Con enredados lazos
 Bellas danzas haremos."*

also, the description of the divine spouse in the *Canticle of Canticles*,

critics are unanimous in bestowing the highest praise on this charming
 says, "it is not the production of a mortal, but of the Graces and Mu-
 ." The objection of *Pausanias*, that it was not written by *Anacreon*, because
 of his style, has been satisfactorily refuted by more candid critics, who

To a youth—to Bathyllus—
 Him—who now *over* all
 Is the ruler and the tyrant. 10
 Me, Venus gave-in-barter,
 Receiving *instead*, a little song :³
 And I for Anacreon,
 Sedulously-minister such *offices*.
 And now *as thou-seest*,⁴ his 15
 Letters am-I conveying,
 And he says, that he shortly
 Will-set me free ;
 But I, even if he should-dismiss me
 As a slave shall remain with him ; 20
 For why is it necessary, that I should fly,
 Over both mountains and fields,
 And perch upon trees,
 Eating every-thing wild ?
 Now indeed I eat bread, 25
 Snatching it from the hands
 Of Anacreon himself :
 And he gives me to drink
 The wine, which he *himself* first pledges ;⁵
 Then having drunk, I am-wont-to-dance, 30
 And overshadow⁶ my master,

show by the example of Virgil, Horace, Ovid, Milton, and others, that it was no more than a poetic license usual with writers of all ages.

The practice of employing carrier pigeons was common among the ancients, and is still practised by the eastern nations. They were often used to convey intelligence to places besieged.—See *Moore's Anacreon*, *in loco*.

1. The precise meaning of *ψεκάζεις*, is, perhaps, unattainable in any single English word. As it comes from *ψεκός*, or *ψακός*, (fr. *ψάω*.) “dew, a dew drop,” the nearest meaning is, “thou distiltest, thou bedewest.” Whence, also, the servants, who waited on the haughty dames of ancient times, to besprinkle their hair with dyed perfumes, were called *ψεκάδες*: from this, the appropriateness of the poet's language is apparent: because “the Greeks were wont to perfume their favorite birds, as we do our lap dogs,” says Madame Dacier.

2. Baxter reads *μεληδών* (concern) instead of *μέλει δέ*, which, he says, is nonsense.

3. This, say the commentators, is sufficient proof that *Anacreon* wrote hymns as well as odes; but as *Younge* sensibly remarks, “the difference of the terms is not so great as to prevent the poet from using them as synonymous.” What an idea does this delicate allusion convey of the excellence of that poetry, which Venus herself, the mother of the Graces, would fain purchase, with one of her favorite doves!

4. *Trapp*, *Born*, *Degen*, *Mabius*, *Gail*, and *Brunck*, follow *H. Stephens* in reading *ὑπᾶς*, while *Faber*, and his learned daughter, (the *Madame*,) together with *Longperret*, *Barnes*, *Fischer*, *Roche*, et *quibusdam ceteris*, defend the vulgate reading of the *Codex Vaticanus*. The reasons assigned by *Fischer*, are not less ingenious than elaborate. See his notes, *in loco*.

5. A special favor among the ancients, and never granted unless to their most faithful domestics.

6. That is, “I am wont,” or, “I usually overshadow.” As an account of the various conjectures and contexts among the *literati* on *συσκιάζω* in this verse, and

With my wings.
 And going to rest,
 I sleep on the harp itself.
 Thou hast all:—depart :
 Thou hast made me more loquacious,
 O Man, than even the crow.

35

IV. *To a Swallow.*¹

Thou, indeed, dear Swallow,²

verse 30, might prove uninteresting, a few lines will be devoted to convey a full reader, an insight into the noisy squabbles, that not unfrequently dis-

que dies, et amantes carmina somnos, of the peaceful muse.
 a note on this passage, says, "a bird drunk and dancing is the most ridiculous and preposterous thought which appears among all the Grecian poets. The infamously attached to liquor, who supposes that even a bird could not without it. Let a painter attempt such an image, and if he put the bird out of its easy position, it will appear to a spectator as just shot, or dying in strong pain." Then, commencing an onslaught on *Pauw*, he proceeds,—"I cannot understand the judgment of self-praising, abusive, and insolent *Mr. Pauw*. He told us that Barnes—*nares habebat obesas*—he proceeds,—*venuste indicat saltare velle, et saltare etiam posse, cum vinum. . . . avidè exhauserat ; illud aut excitabat molliculam ; absque eo, vir saltare poterat, aut saltare cupiebat.*" s. What a poetical painter is *Pauw* !"

the reader, for a while, to enjoy this decorous bandying of compliments. The Translator would beg to remark—unwilling as he is to differ from *Younge*, and scholar, a gentleman of refined taste, and still more, a countryman. His observations of "a bird drunk and dancing," are not dictated with his acerbity and candor. The poet does not even insinuate that the bird drinks poison, nor that otherwise it would be unhappy. The feathered messenger brings us, as a proof of the favor and esteem of its master, that it is allowed to sip nectar from the same glass as the bard himself, to whom, it gratefully attaches itself, ardent and indissoluble. Besides, the term *πρωῖσα* does not mean that Anacreon's arial complotator had drunk to intoxication, or even to excess. So copious and comprehensive is the wonderful language of the original, that *μεθύσκω*, or *μεθύω*, does not, of itself, always convey the idea of drunk-ness, or intoxication, in a sense degrading or ignominious. *Younge* cannot have been ignorant of this well-known epigram of Antipater, in which, celebrating the song of the swallows :

**Ἀρκεὶ τέττιγας μεθύσαι ὄρσους, ἀλλὰ πίνοντες
 Ἄειδεν κύκνων εἰς τὴν γερωνότερον.*

"In dew that drops from morning's wings

The gay cicada sipping floats,

And drunk with dew his matin sings

Sweeter than any cygnet's notes."—*Moore*.

Antipater, in his Latin poetry, has a pretty little ode—*Ad Hirundinem Albam*; which would appear about to despatch on a similar embassy. It begins—*Alba prima*.

The close similarity between all the translators, in rendering the commencement of the ode, is curious :—

"In the soft season of each year,
 My cheering swallow, you appear."—*Addison*.

"Lovely swallow, once a year
 Pleased, you pay your visit here."—*Fawkes*.

"You come, fair swallow, ev'ry year,
 To build, when genial suns appear."—*Younge*.

"Dear swallow, the soft season's guest,
 Thou yearly weav'st thy summer nest."—*Anon*.

"Once in each revolving year,
 Gentle bird ! we find thee here."—*Moore*.

Antipater, before him, the last translator has not been altogether un-

Either to the Nile or to Memphis.²

5

But Love ever constructs

His nest in my heart;

One tender-passion is indeed fledged,

Another is just an egg,

Another is now half-hatched.

10

And there is ever a cry

Of gaping younglings;

The greater rear

The little Lovelings,

And these being reared, forthwith

15

Bring-forth others in-turn.

What remedy then, can *there-be* found?

For I have not strength,

To scare-away³ so-many loves.

"Pretty, twittering, fickle guest,
Here you build your summer nest."—*Bourne*.

Conde has not succeeded so well in the latter part of this ode, as usual.

1. On the annual migration of the winged tribe, there is nearly as much uncertainty now among learned commentators as among some of the ancients. Most of the critics, following the opinion of *Fecklinus*, *De Aeris*, and *Kircher*, *De Mundo Subterraneo*, seem to think, that these birds, on the approach of winter, either retire to the bottom of deep water, or hide themselves in the ground, clefts of rocks, &c., until the return of spring. Modern naturalists have, however, fully established the fact of migration; and that any found behind, were either too young or too weak to undertake the annual journey. Much of the uncertainty may have arisen from the incorrect ideas (consequent on defective knowledge of Ornithology,) formed by the Romans, who thought—*Cum glaciatur aqua, scopulis se condit hirundo*; but that the Greeks generally were accurate in asserting their emigration, has been long fully established. On this, the student should read *Goldsmith's Animated Nature*; or *Good's Book of Nature*. There is a well-known story of a thin brass plate having been fixed on a swallow, with this inscription:—"Prithee, swallow, whither goest thou in winter?" The following spring the bird returned with the answer subjoined:—"To Anthony of Athens, why dost thou inquire?"—See *White's Nat. Hist. of Selborne*, by *Captain Brown*.

Depping, in his excellent work—*La Suisse*, speaking of the lake of Geneva, says, "sa surface et ses bords semblent etre le rendezvous des oiseaux aquatiques de toutes les contrées, de toutes les couleurs," &c.; and among the rest, he describes the swallow.—See *La Suisse*: tome 1, p. 139. But, irrespective of all other authorities, that of the Sacred Scriptures is more than sufficient to establish the point. Among various passages, may be quoted the following:—"The kite in the air hath known her time; the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not known the judgment of the Lord."—*Jeremiah* viii. 7.

Smart, in *The Omniscience of the Divine Being*, has some very fine thoughts on this subject.

2. Put for any warm climate in general, as *Baxter* remarks.

3. *Ἐβδησσαι*, says *Baxter*, is put for *ἐλαττοῦσσαι*; "for Anacreon being a dainty fellow, (*delicatus*;) and not very sober, is afraid of becoming hoarse by prolonging his list." *Faber* having expressed some doubt whether *ἐβδησσαι* was known to Anacreon, and not introduced at a later period, *Baxter* says, "what a pretty critic to dream of such a thing!"

V. *Return of Spring.*¹

See, how, on the appearance of spring,
 The Graces scatter roses :
 See, how the wave of the sea
 Is-smoothed-down² to a calm.
 See, how the duck is diving,
 See, how the crane migrates-in-her-course,³
 And Titan shines constantly bright.
 The shadows of the clouds are-driven-away,⁴
 And the cultured-labors of men appear-in-
 their-brightness,⁵

ger gives a beautiful description of Spring, in one of his Idyls. It is spir-
 ited by two different hands in *Bland & Merivale's Anthol.*, p. 232. The
 Shepherd, is not destitute of harmony and brilliancy, but is rather ambi-
 guous and is much superior ; particularly in the last stanza :—

“ If earth rejoices, with new verdure gay,
 And shepherds pipe, and flocks exulting play,
 And sailors roam, and Bacchus leads his throng,
 And bees to toil, and birds awake to song,—
 Shall the glad bard be mute in tuneful spring,
 And, warm with love and joy, forget to sing !”

his version is, in many places, extremely happy :

“ When blustering Winter quits us, smiles serene
 The purple Spring, the parent of the flowers ;
 Then the dark earth is garlanded with green,
 And the new foliage decks the groves and bowers,” &c.

Field's Farmer's Boy, may be found a description of this delightful season,
 which strike the eye of a literary peasant. See, also, Burns' “ native wood-
 land,”—

“ Again rejoicing nature sees,” &c.

soft and easy flowing smoothness of this verse has been always admired.
 Pope—the collaborator of *Pope*—does not appear to convey the exact mean-
 ing,—

“ The cranes from freezing skies repair,
 And sailing float to warmer air :”—

acquainted with the habits of this bird, is aware that its flight is any thing
 “ floating ;” for it is a very heavy and ungainly, although strong
 traveller. Addison is more accurate :—

“ The crane her airy voyage pursues.”

He translates this line—“ The clouds flit hither-and-thither,” and adds in a
 note in this sense, it is very applicable to the Spring. The image presented by
 —of the thin clouds flitting over the sky, and casting a momentary shadow
 on the earth below, while the sun seems to shine out the more brightly, for the con-
 trast. *βροτῶν δ' ἔλαμψεν ἔργα*,) is certainly very poetical, and has occurred to
 many English poets. A well known American poet, also, in a fine description
 has preserved much of the imagery :—

“ See how the clouds as they fleetly pass
 Cast their shadowy veil on the darkening grass.”—*Percival*.

on, here, however, is not so happy ; for, while aiming at the sublimity of
 his writings, he loses sight of his subject. Who, for instance, could imagine
 the following passage—

“ The valleys clap their hands for joy,
 The mountains smile, the hills look gay,
 And deserts boast the pride of May,”

ded as a translation of

Τὰ βροτῶν δ' ἔλαμψεν ἔργα—

Amid the leaves, amid the branches,
The fruit pushing-down² both, flourishes.³

VI. Cupid wounded.⁴

Love once among the roses,
Did not perceive
A bee sleeping, but was-wounded ;
And being stung in the finger⁵

Or, as *Conde*, the Spanish translator, well expresses it :—

*Y ya de los mortales
Se descubren las obras.*

1. Barnes and Madame Dacier translate this—"The liquor of Bacchus is shaded by the vine leaves." This interpretation, Trapp condemns, as "intolerably far-fetched," and suggests, very judiciously, that the true and obvious meaning is,— "The liquor of Bacchus is crowned with spring flowers," alluding to the custom among the ancients of crowning the wine cup with chaplets on festive occasions. The wine—he adds—is more mellow in spring, from being kept through the winter, as Virgil tells us (*Georg.* i, 340—1.) *Vere sereno—mollissima vina*. The bowl is then first crowned with flowers, because they then make their first appearance.

2. Commentators are greatly divided on the sense of *κατελων* in this line. The version given, is in accordance with the opinion of the more sensible ; meaning, "protruding," or "pushing down," rather than destroying : which appears too far-fetched for the simplicity of *Anacreon*. Elton's is good—"Through leaves, through boughs, it bursts its way."

3. See, also, *Bland & Merivale's Anthology*, for two highly-wrought pictures of Spring, by Leonidas of Tarentum. There is a beautiful description of Spring, by the Earl of Surrey, who flourished in the reign of Henry VIII., given in *Taylor's Hist. Miscellany*, p. 321.

4. *Theocritus*, in his 19th Idyl, has evidently imitated this ode ; but, as *Moore* remarks, "is much inferior to the original, both in delicacy of point, and naïveté of expression."

5. Notwithstanding *Brunch's* hypercritical condemnation of this passage, as containing a pleonasm* unworthy of *Anacreon*, it will appear to every one acquainted with the habits, manners, and passions of children, that the common lection is more natural and agreeable to the conduct of a child smarting under sudden pain ; and also, that the first impulse is to scream aloud, and run off to his mama, rather than to clap, or dash together, the injured hands, *παράζας τὰς χεῖρας*, *collisis manibus*. They will, no doubt, clap or "dash" the hands together in sudden joy, or to express delight ; but not in sharp smarting pain ; because, whatever the little urchins may do, to blow, suck, or even squeeze the wounded member, they could not well endure to dash or knock the hands together. It would appear, that the learned professor had never during his boyhood, the honor of being wounded in conflict terrible with a swarm of winged warriors. But it is among the earliest reminiscences of the Translator, that, on a fine summer's evening, when the daisy-decked valleys of his native land are redolent of flowers, as well as resonant of melody, he, with some juvenile heroes of the village, went forth on an expedition to the neighboring fields for the inglorious achievement of "robbing a bees' nest." In the sack and plunder of the honied stores laid up in "the many-channelled garners," the sesquipedalian leader of the unbreeched marauders received such hearty tokens of a warm reception, as to render him shy, from that day to this, of hazarding another encounter with the apian squadrons. Baxter's comments are not remarkable for their taste. "Cupid," he says, "makes haste, *velis et remis*, as the saying is ; that is, like a goose, which,

* The learned commentator seems to have forgotten, that even in *Anacreon* many other specimens of pleonasm may be found ; *ex. gr.* in the 22nd line of the 3rd ode, also on Cupid, are the words *ὑπὸν ἵδωρ*, "the humid water." But similar tautologies are usual in all writers and in all languages. *Pindar* calls *χρυσὸς, αἰθέμενον πυρ*, and *Tibullus* has—*liquidi nat tibi linter aqua* ; and so on, *passim*, through the classics.

Of his hand, he screamed : 5
 And having run and flown
 To the beautiful Venus,
 " I-am-undone, O mother !" he cries ;
 " I am killed and I am dying,
 A little winged serpent,¹ 10
 Which the husbandmen call a bee,
 Hath stung me :"
 But she said, " if the sting
 Of the bee pains thee,
 How much, thinkest thou, do they suffer, 15
 Whom thou, O Cupid, dost wound ?"

VII. *To the Cicada,*²

We pronounce-thee-happy, O Cicada,
 Because on the highest trees,
 After having-sipped a little dew, .

hurry, flies and runs, and runs and flies." An elegant and truly classical borrowing the hint perhaps from *Theocritus*,* makes Cupid act the part of poet very handsomely :—

" Loud he scream'd with sudden pain
 Stamp'd and sobbed—then scream'd again."

ping, however, is all the paternity of the translator, as *Anacreon* has no *Fawkes* is more in accordance with the infantile character :—

" Strait he fills the air with cries,
 Weeps and sobs, and runs and flies."

natural, but a *little* too diffuse :—

" Loud and piteous are his cries,
 To Venus quick he runs, he flies ;"

son is scarcely inferior to *Brunck* himself ; *ecce*—

" He storm'd, he blow'd the burning wound."

s the only translator who appears to have fully conceived and described or of Cupid, as that natural to a child :—

" Quick to his lips the wound applied,
 He suck'd, he sooth'd, and loudly cried."

, *Younge* was a parent, and a close observer of nature's infancy.

remark of *Madame Dacier* on this epithet, and *Longpierre's* comment, see *Anacreon*, *in loco*.

ger has a beautiful description of this little creature, elegantly translated e. The first four lines of the second stanza are highly descriptive and :

igram by *Theocritus* on Cupid stung by a bee, is thus translated by Chap-

" As from a hive the thieving Eros drew
 A honey comb, a bee his finger stung ;
 Then, in his anguish, on his hand he blew.

And as-many-as the woods bring-forth.
 And thou art a friend to husbandmen,
 Hurting aught of no one's ;
 And thou art honored by mortals, 10
 Sweet harbinger of summer ;
 Thee, indeed, the Muses love,
 And Phæbus himself loves thee ;
 And has given thee a shrill voice.²
 But old-age wears thee not,³ 15
 Thou wise one, earth-born,⁴ song-loving,
 Passionless, bloodless-fleshless,
 Almost like-unto the gods, art-thou.

VIII. Young Old Age.

I love a merry old-man,
 I love a youthful dancer ;⁵

"Dusky bard ! whose jagged feet
 Still on your hollow sides rebounding,
 With frequent pause and measur'd beat,
 Like minstrel notes are ever sounding."—*Bland & Mer. Anthol.*

That elegant scholar and profound philosopher—*Dr. Good*, says, that the music or noise of the cicada, is produced by means of "several winding cells under the abdomen, separated by different membranes, and opening externally by two narrow valves. In the centre of these cells is contained a scaly sonorous triangle, and exterior to them are two vigorous muscles, by the action of which, the cells are supplied with air through one of the valves, and so powerfully reverberate it against the triangle as to produce the notes of which the grasshopper's song consists," &c.—See *Good's Book of Nature*, p. 295. This differs from the account given by the poet ; but the Translator is enabled, from his own observation of one of these insects inspected in a glass tumbler, to think, that after all, the old Greek is right. It would appear to have been the general opinion among the ancients, that the noise or music of this insect was produced by the wings ; for, in an epigram on a "Dead Locust," by *Mnasalcus*, he expressly says, with "resounding wings."

1. Why so,—asks Baxter—are kings famous for singing ? "I opine rather that *δπως βασιλεὺς*, should be referred to *ὅτι δένδρεων ἐπ' ἄκρων*, 'seated on the tree-tops like a king.' However, it must not be concealed," he adds, magnanimously, "that in the heroic ages, many royal personages played cunningly upon the harp and sung harmoniously to the lyre."

2. The cicada, or grasshopper, is said by some Italian writers, to possess a loud and shrill accent during the intensity of summer. Hence Virgil :—

Et cantu querulæ rumpent arbusta cicadæ.—Georg. iii.

"And the loud woods with shrill cicadas ring."—*Sotheby*.

3. Baxter illustrates this by referring to Lucretius, iv. 56 :

Quom teretes ponunt tunicas æstate cicadæ.

4. The Athenians were fond of comparing themselves to these little insects, either as being *αὐτόχθονες* or *μοναῖκοι*, or both ; and as Thucydides relates, wore golden grasshoppers in their hair.—See *Thucyd.* b. i. ch. 6. Barnes, in his valuable notes, gives the following curious quotation from Apuleius, relative to the singing of the vocal and feathered race :—*Hirundinis cantus matutinus, Cicadæ meridianus, Noctua serus, Ulula vespertinus, Bubonis nocturnus, Gallus antelucanus.*

5. Baxter prefers to read *χορευτῶν*, "because in the five lines of this little ode the letter α occurs six times,"—*ergo*, says the sturdy Batavian, a seventh cannot make much difference, and "will render the verse much more sonorous."

But when an old-man¹ dances
 He is old in hair indeed,
 But he is young in soul.

5

IDYLS OF BION.

I. *From the Epitaph on Adonis.*

Adonis:² for-him the Loves lament.
 Beautiful Adonis lies on the mountains,
 And on his white thigh with a tusk—a white tusk, and
 Puncts Venus,
 And breathing his last: but the black blood trickles
 On his snow-white flesh; and beneath his eye-brows his
 Eyes grow-dim, 5
 And a rose flies from his lips, and upon it
 When that kiss, which Venus would never refuse:
 Thus, indeed, a kiss from him, even when dead, is a
 Treasure,
 Adonis saw not that she kissed him when dying.
 Alas! Cytherea! lost-is the beautiful Adonis. 10
 When she saw, when she perceived the intolerable wound of
 Adonis,
 When he beheld the purple gore upon his languid thigh,³
 Reaching her arms, she breaks-forth-in-this-melancholy-
 strain, “Stay Adonis!”

Moore's translation of *ἡρώων*,—“an aged youth.”—[?] is paraphrastic with a
 Even the stately Castilian does more justice to the simplicity of the

El viejo quando danza, &c.

happy in his “mellow sage;” and *Fawkes*, although paraphrastic, is not
 so antithetical, in “old age jocose though gray.” *Moore*, in his notes,
 mentions a translation by Saint Pavin, which is not destitute of merit.—See *Moore's*
in loco. *Guarini* has expressed the same idea:

*O Corisca mia cara,
 D'anima Sinco, e non di forze sono
 E'n questo vecchio tronco
 E piri che fosse mai verde il desio.*

In Act. 3, Sc. 1, of his *Miles gloriosus*, has expressed the same sentiment:
Capillus hic videtur, neutiquam ingenio est senex.
 Some interesting notes and remarks on Adonis, the student is referred to
Theocritus, notes p. 136. See also *Addison's Anacreon*, p. 107.
 “laccid,” “unnerved.” The following specimens will show some of the
 modes of rendering this line:—

“His thigh discolor'd with the crimson stain.”—*Fawkes*.

“With red his eye upon thigh, and wide the wound.”—*Palgrave*.

Thou art dying-far-away O! Adonis, and thou goest to

Acheron,—

To the hated and ruthless king: but I wretched
Still live, and am a goddess, and cannot follow thee.¹
Receive, O! Proserpina, my husband; for thou art
More powerful than I: and every good thing descends to
thee.² 20
Thou art dying, O! thrice loved youth: and my delight, as a
dream, flies from me;³
Together with thee is my cestus gone:⁴ why O! daring,
didst thou go to hunt?
Why didst thou, so beautiful, venture so-boldly to fight against
wild beasts?"⁵

1. "O what avails it of immortal seed
To have been ybred, and never born to die!
Far better I deem to die with speed,
Than waste in woe, and wailful miserie."—*Fairy Queen*.

"Why delays
His hand to execute, what his decree
Fix'd on this day? why do I over-live?
Why am I mock'd with death, and lengthen'd out
To deathless pain?"—*Milton's Paradise Lost*.

2. The classical student will not fail to recognise the happy imitation of this sentiment by *Catullus*, in his beautiful effusion on *The Death of Lesbia's Sparrow* :—

*At vobis male sit, malæ tenebræ
Orci, quæ omnia bella devoratis!*

3. Valckenaer is of opinion, that the reading should be *πρός δ' ἐμοὶ ὡς δὲ νύξ ἔπρη*, in which he is followed by Brunck. The old reading is much more poetical ;—"my love or (my delight) is fled like a dream."

4. "The cestus has lost all its power." The cestus was the mysterious girdle of Venus, which rendered the wearer irresistibly attractive. It is described by Homer, *Il. xiv. 214*. (See p. 235, note 1, *supra*.) It was not worn externally, but hidden within the dress, and below the bosom of the goddess.—(*Il. xiv. 219*.)

5. *Chapman*—the latest translator of the Greek Pastorals—seems, through affectation of abruptness, to have altogether departed from the graceful simplicity of these two impassioned interrogations—

"Thou rash one! why, oh why
Didst hunt? so fair, contend with monsters grim?"

Elton, who was prior in point of time, is more than usually diffuse, and rather inharmonious :—

"Ah why
Fair as thou wert, the coverts venturous try,
And tempt the woodland monster's cruelty?"

Polwhele, who wrote anterior to the last-mentioned author, has entirely omitted one half of the second interrogation, and unwarrantably inserted the words—"with every softer grace,"—(a useless tautology of the foregoing hemistich,) for which he had no authority in the original; and which are a mere repetition of "why formed so fair?"—

"Why formed so fair with every softer grace,
Why sweet Adonis, urge the savage chase?"

While *Fawkes*, writing a quarter of century earlier, is more faithful than any of the preceding, and perhaps not less musical :—

"Why didst thou urge the chase, and rashly dare
T' encounter beasts, thyself so wond'rous fair?"

lamented Venus, the Loves responsive mourn.
 Alas! Venus, the beautiful Adonis is dead. 25
 Many tears the Paphian goddess sheds, as Adonis
 Drops-of-blood; and all *these things*¹ on the ground be-
 come flowers.
 Good produces the rose,² and her tears, the anemoné.³
 Good-for Adonis; the beautiful Adonis is-dead, *no more*.
 Grief in the *lonely* groves, lament thy husband, O!
 Venus: 30
 There is a soft couch, there is a bed-of-leaves prepared for
 Adonis;
 Thy bed, O! Cytherean-deity, the dead Adonis occupies,
 Though dead, he is beautiful;—a beautiful corpse, as *one*
 Weeping.⁴
 Delicate Adonis reclines on purple robes
 Around him, the weeping Loves lament;
 Cutting off their hair⁵ as an offering for Adonis: and on his
 Rows, one,

is an instance of the wayward tendency of *Chapman's* muse, may be here
 his *outré* version of Παγχρύσω κλιντήρι—among the verses omitted—which
 means, “on the golden couch;” which he gives “in the golden settle!” Pro-
 bably of his readers, unacquainted with the provincialisms of Great Britain and
 not knowing the meaning of “settle.” It is, then, the very unpoetic appendage of
 a bench in the lowest country inns; as Crabbe sings—

“On an inn-settle in his maudlin grief.”

From time immemorial, occupied a place in the kitchen, at a convenient dis-
 tance from the fire; serving, during the day, as a seat for all the lazy loungers of the
 inn, and during the night, as a bed for “boots:” in the same manner as Gold-
 smith happily describes the piece of furniture at Auburn:—

“The chest contriv’d a double debt to pay,

A bed by night, a chest of drawers by day.”—*Deserted Village*.

πᾶντα, Valckenaer proposes πακτά, (Dor. for πηκτά or πεπημένα,) *these hav-*
ing been coagulated. But his objection to πᾶντα may be obviated by under-
 standing πᾶντα, “every drop” becomes a flower.

The two verses, *Ovid* has dilated into twelve, in the 10th book of his *Meta-*
morphoses; beginning with—

At cruor in florem mutabitur, &c.

and other writers, make the anemoné, and not the rose, to have sprung
 from the blood of Adonis. Thus Camoëns:—

“And here bedew’d with love’s celestial tears

The woe-marked flower of slain Adonis rears

Its purple head, prophetic of the reign

When lost Adonis shall revive again.”—*Mickle's Translation*.

Compare those very beautiful lines in *Byron's Giaour*:

“He who hath bent him o’er the dead

Ere the first day of death is fled,—

Before decay’s effacing fingers

Have swept the lines where beauty lingers,—

And marked the mild angelic air,

The rapture of repose that’s there,” &c., &c.

The prevalence of cutting off the hair in token of sorrow for the dead, see
Antiquities of Greece, p. 425; *Homer* *ψ.* 135 and 152; *Aristoph. Ranæ*; and
Theocritus, notes p. 191, for some valuable notes on the same subject. *Plu-*
nius in his life of *Polonidas* says that among many other tokens of grief, at their

Carries water, another again bathes his tungs,
 Whilst another from behind, with his wings, fans Adonis, 40
 Even Venus herself, the Loves bewail :
 Every lamp in his porches, has Hymen extinguished,
 And the nuptial wreath has he scattered ;² Hymen no
 longer,—
 No longer *does* Hymen sing his chanted song ; he sings *only*—
 “ alas ! alas ! ”³
 The Graces bewail the son of Cinyras, 45
 And for him sing ; but he hears them not ;
 Indeed it is not possible he can,⁴ as Proserpina will not let
 him depart.

II. The Fowler.

A Bird Catcher, as yet a boy, in a grove thick-with-trees,
 When hunting for birds, saw inauspicious⁵ Cupid,
 Sitting on a branch of box-wood : As soon as he perceived
 him
 He was delighted, because he appeared unto him a large bird ;
 And binding all his rods⁶ together,

-
1. “ They spurn the quiver, they break the bow.”—*Faukes*.
 “ They spurn the useless dart, and break the bow.”—*Polwhele*.
 “ Beneath their feet they throw
 The quiver plum’d, the darts, and broken bow.”—*Elton*.
 “ One breaks his bow ; another
 His arrows and the quiver.”—*Chapman*.

2. “ Hath untwined and cast away,” (*coronam resolutam projecit*), is the version approved by Valckenaer.

3. The great beauty of this touching passage has been remarked by almost every commentator. Unhappy marriages—such as that of Venus and Adonis—cause Hymen to extinguish his torch, to destroy and throw away his garland, and perform other acts expressive of his sorrow and dismay.—(PILNEJO.) Compare the expression of Ovid in the Epistle of Canace to Macareus, *Heroid. Ep. xi*.

“ Tolle procul decepte faces Hymenæe maritas,
 Et fuge turbato tecta nefanda pede.”

4. On this much contested passage, Valckenaer remarks :—“ Heskin explains *οὐ μὲν οὐκ ἐθέλει* by *οὐ δύναται*, he cannot ; Higtius proposes to read *οὐ μὲν, εἰ κ' ἐθέλοι*, no indeed, even if he should wish. With Brunck, I prefer *οὐ μὲν, ὅκκ' ἐθέλει*, no indeed, not even when he wishes.”

5. “ Odious,” “unlucky,” “hateful,” “that-which-ought-to-be-shunned,” &c., &c. Compare *Soph. Oedip. Rex.* 1314 : *Aj.* 607 ; and *Eurip. Hel.* 360 ; *Hercules Fur.* 821, and *Phon.* 589. Consult also *Æneid* ii. v. 574, where Helen is designated *invisa*,—*scelerata*, as she had, in the verse preceding, been called—*Troje et communis Erinny*s.

6. On which the bird-lime was smeared. The Italian commentator, Pilencjo, describes very minutely the ancient manner of bird-catching. “The fowler concealing himself among the dense foliage of the trees, decoys the little birds to him by a sort of whistle, when softly extending his rods, covered with bird-lime, he suddenly strikes their wings, and catches when thus stuck fast.” Compare *Martial* :—

*Non tantum calamis, sed cantu vincitur ales,
 Callidâ dum tacita crescit arundo manu.*

atched Cupid hopping hither and thither ;
 e boy being enraged because no end of this appeared
 him,
 ng away his rods, went to an old husbandman
 ad taught him the art ; and told him *all*,
 owed him Cupid sitting *there* ; but the old man 10
 g, shook his head, and thus answered the boy :
 in from hunting ; go not near this-bird,
from him ; it is a pernicious creature ;—happy wilt
 ou be,
 g as thou catchest him not : but if thou arrive at man's
 ate,
 ow flitting and flying, shall of-himself 15
 o thee, unaware, and perch upon thy head."

III. *Cleodamus and Myrson.*

spring,¹ O ! Myrson, of winter, of Autumn,
 ummer, which to thee is grateful ? and which wishest
 u most to come ?
 r summer, when all the labors in which we had been
 gaged are done ?
 sant autumn, when unto men, hunger is no longer
 ublesome ?
 inactive winter ? since even in winter many *men* 5
 ing themselves, take-delight in idleness and sloth ;
 rateful spring more thy choice ? tell me which thy
 ad
 ? for leisure permits² us to converse.
 pass an opinion on works divine becomes not mortals ;
 hese things are sacred and agreeable : but, for thy
 e, 10
 ell, Cleodamus, which to me is more pleasing than
 ers :
 ot wish the summer to come, since then the sun
 rches me ;

man's notes on this poem, he gives a very spirited and faithful metrical
 Meleager's* inimitable idyl on Spring—*venerandæ antiquitatis pretiosissi-*
entum, says Sir W. Jones—which may proudly vie with two versions of
 yl in *Bland & Merivale's Anthology*.

er anxious to cultivate the taste, and give an elegant tendency to the
 rsuits of his pupils, can conscientiously neglect to bring under their no-
 nsulations of this valuable collection : indispensable to every one having
 ion to the character of an accomplished Greek scholar.

When neither cold nor sun oppresses me.
 In spring, are all things pregnant, in spring do all things germinate delightfully,
 And the night to men is equal, and uniform is the day.

IDYLS OF MOSCHUS.

I. *Cupid a Fugitive.*¹

Venus once proclaimed aloud, "If any-one has seen Cupid,²
 My son Cupid wandering³ along the public roads,—
 He is a fugitive from me:—the informant shall have a *suitable* reward.
 Thy renumeration⁴ shall be a kiss from Venus; but if thou bring him,
 Not a solitary kiss,—for thou, O! stranger, shalt have even more—

5

1. This exquisite idyl has been imitated by the sons of song in all ages and languages. Among the many roses entwined in his "Garland," the graceful Meleager has one on "Cupid Proclaimed:" translated in *Bland and Merivale's Anthology*, by two different hands.—See *Anthology*, p. 225.

Spenser, in his "Faery Queen," but Ben Jonson in his "Hue and cry after Cupid," still more closely,—have both imitated it. The curious student should not omit perusing the latter, of which a copious extract may be found in *Chapman's Theocritus*, &c. p. 407. The different imitations of the sacred writings contained in this idyl, are given in *Polwhele's* notes on Moschus, p. 197.

2. This is the arrangement proposed by Valckenaer, and adopted by Heindorf. It is more animated, and more poetical, than the common mode; and has also that iteration so often remarked as a beauty in Bion and Moschus.

3. In the translation of a single epithet, it may be curious to see how scholars contrive to disagree:—

"Venus' runaway."—Ben Jonson.

"My vagabond boy."—Fawkes.

"My runaway."—Elton.

"The little fugitive."—Polwhele.

"My scape-grace"—Sheppard.

"My straying Eros."—Chapman.

4. For some remarkable examples of this sudden transition from one person to another, see *A New Literal Translation of Longinus*; Francis: New York: § xxvii. It is worthy of remark, that in the book of Proverbs, whence Moschus seems to have borrowed many of his ideas, there are many similar transitions. Virgil frequently indulges the same turn:—

Et fugit horrendum stridens elapsa sagitta

Perque caput Remuli venit et cava tempora ferro

Trajicit. "I, verbis virtutem illude superbis."—Virg. *Æn.* ix. 634.

with many others, not only in his works, but in most of the classical writers, which will readily occur to the general reader. Milton has a very striking example of transition in that fine passage of *Paradise Lost*, iv. b. 720th line.

a remarkable boy ; thou couldst know him among a whole score,¹
 n, he is not white, but like-unto fire : and his eyes
 penetrating and brilliant : his thoughts are evil ; his language sweet :
 e does not think and speak the same ; his voice is like honey.²
 he is angry, his resentment is implacable ; he is a
 and deceiver, 10
 ng no truth ; *he is* an insidious child ; he plays mischievous pranks :
 ad is-adorned-with-fair-ringlets ; and he has a daring countenance.
 re his-hands, but he shoots *his arrows* to a great-distance :
 ots *them* as-far-as Acheron, and the king of Hades.³
 he is in body ; but his mind is closely concealed : 15
 winged, as a bird, and flies sometimes upon one, sometimes on another ;
 en and women, and perches upon their hearts ;
 a bow, very small-in-size, and upon the bow, an arrow ;
 ow is little, but it carries even unto the sky ;
 his back, a golden quiver, and within *it* are 20
 ttle arrows, with which he often wounds even myself,
but him are formidable, all ;⁴ but much more formidable
is
 e torch :—being *that, with which* he inflames the sun himself.⁵

ntly imitated from Homer, in whom a similar phraseology is frequent ;
 in that spirited passage—Iliad 7, 161 ; where the nine heroes at once up-
 pt the challenge of Hector :

Οἱ δ' ἐννέα πάντες ἀνέσταν.

“Uprose the heroes, nine in all.”

atins,” observes *Kennedy*, “use *ipse* and *omnis* with the same emphasis as
 present instance.”—See *Kennedy's Homer, in loco*. Compare also *Canticle*
 i, iii and v, *passim*.

are the *Canticle of Canticles*, iv. 11 :—Thy lips, my spouse, are as a drop-
 comb, honey and milk are under thy tongue,” &c. and *Ps.* liv. 22 :—“His
 smoother than oil, and the same are darts :”—with various other passages
 cred writings ; showing the origin of the idea in the pagan writer.
 feet go down into death, and her steps go in as far as hell.”—*Prov.* v. 5.
 rent reading of this and the next line is proposed by Pierson, and Luzac :

Ταῦτα μιν ἄγρια πάντα πολὺ πλεόν δέ οἱ αὐτῷ
 Βαῖα λαμπρὰ εἶσα, τῇ ἄλιον αὐτὸν δραΐζει.

“All these things are formidable indeed, but far more so
 Is his little torch, with which he inflames the sun himself.”

“All his light the sun hath turned.” Ben Jonson

lead-thee- astray.
 Should he laugh, do thou drag him *the more* : and if he would
 kiss thee,
 Fly ;—pernicious is his kiss, and his lips are poison.
 If he should say ; ‘ take these, I make thee a present of all
 my arms,’
 Touch them not ;—deceitful are his gifts ;—for they are all
 dipped in fire ;”¹

II. *From the Epitaph on Bion.*

Begin your lamentation, ye Sicilian Muses,² begin
 Ye nightingales, that mourn among the thick foliage,
 Announce to the Sicilian streams of Arethusa,³
 ‘ That Bion the neat-herd is no more—that, together with him,

“ But his fell torch, its blaze e’en dims the sun.”—*Polwhele.*

“ This tiny torch’s glare
 Burns up the sun.” *Elton.*

“ His torch is small, yet scorches e’en the sun.”—*Chapman.*

“ His torch with its portentous blaze,
 Consumes the very solar rays.”—*Sheppard.*

The Translator would respectfully suggest to teachers, the utility of requiring the pupils to point out,—not only in this particular instance, but throughout the volume,—which translation is most faithful to the original, and why ? which most diffuse, and why ? which most spirited, and why ? which most harmonious, and why ? &c., as the judgment of the instructor may deem proper, or the talents of the pupil require.

1. In that magnificent undertaking—*The Musée Française*—for which the world is indebted to the gigantic mind and generous heart of the great *Napoleon*,—is a beautiful exemplification of this fanciful idea. On one corner is represented a forge, for the manufacture of this celestial fire, tended by Cupids ; and towards which, other winged Cupids are seen hastening from all quarters of the world, to dip their tiny weapons in the subtle element. Jupiter, on the back of an eagle, is beheld descending from another quarter, to light his thunderbolts ; and while thus engaged, one of the mischievous urchins, just after dipping his arrows in the flame, is observed to take aim at the Thunderer himself, &c.

The entire series well deserves the attention not only of students, but of all who wish to behold the daring and sublime conceptions of the ancients, bodied forth by the genius and talents of the moderns.

2. There is a peculiar appositeness in this invocation of the Sicilian muse. Sicily was the birth-place of Theocritus, and for many years of his life, the country of Bion ; and there pastoral poetry, which sustained so great a loss in the death of the latter bard, had been brought nearest to perfection. Moschus himself was a Sicilian.

3. A fountain on the little island of Ortygia, at Syracuse, in Sicily. It was celebrated among the ancients principally on account of the pleasing, though somewhat fanciful *mythus*, connected with it.—(See *Lempriere’s Classical Dicty.*, ARETHUSA, *Parts I and III.* and ALPHEUS, *Part I.* (New York edition) ; and an explanation in *Anthony’s Classical Dictionary.* ALPHEUS.) The whole legend forms the subject of a beautiful little poem by Shelley,—to whose fanciful genius it was singularly adapted. The first few lines are given :—

“ Arethusa arose
 From her couch of snows
 In the Acroceraunian mountains,—

melody hath departed, and no longer lives the Doric
 song.¹ 5
 In your lamentation, ye Sicilian Muses begin ;
 who to his herds *was* dear, no longer chants ;
 more, seated under the lonely oaks, does he sing *to them* ;
 now warbles an oblivious song with² Pluto.
 In your lamentation, ye Sicilian Muses begin ; 10
 is hereafter destined-to-play on thy pipe ; O ! thrice
 desired ?
 will place his mouth on thy reeds ? who so daring ?
 even still do thy lips *touch* and thy breath upon them
 breathe,
 Echo among the reeds feeds upon the songs.³
 Can I bring *thy* song ; and perhaps even he may fear 15
 ply his mouth, lest he should be found inferior to thee.
 O thee, O most melodious of rivers was a second source
 of woe,
 O Meles,⁴ is a new affliction : heretofore died thy
 Homer,
 sweet mouth of Calliope :⁵ and they say that thou,
 bewail thy beloved son with thy dolorous streams, 20
 thou didst fill the whole sea with thy plaint : now again
 for son, dost thou lament, and, with grief renewed, dost
 weep away.

From cloud, and from crag
 With many a jag,
 Shepherding her bright fountains,
 She leapt down the rocks,
 With her rainbow locks
 Glancing among the streams ;—
 Her steps paved with green
 The downward ravine
 That slopes to the western gleams :
 And gliding and springing,
 She went ever singing,
 In murmurs as soft as sleep ;
 The earth seemed to love her,
 The heaven smiled above her,
 As she lingered towards the deep," &c.

oral poetry, always written in that dialect.

near "
 Shelley's Adonais—which is imitated from the elegies both by Bion and Mos-
 line is translated—

" Lost Echo sits amid the voiceless mountains
 And feeds her grief with thy remembered lay."

BOOKET² Higtius and Brunck read *ἐν τῷ βόσκητι*, "*still feeds.*"
 er of Asia Minor, which empties into the Gulf of Smyrna, near the city of
 . Homer was said to have been born on its banks. Bion was also born in
 whence the propriety of this pathetic passage

The one sung of the beautiful daughter of Tyndarus, 25
 And the mighty son of Thetis, and Menelaus son of Atreus :
 But the other not of wars, nor tears, but of Pan did-sing.
 And with-sonorous-voice sung-for the herdsmen, and singing
 tended his herds.
 And his pipes he formed, and milked his fragrance-breathing
 heifer,
 And taught the *mode* of kissing amongst the young, and 30
 Cupid
 Did he fondle in his bosom, and to Venus was-a-delight.
 Begin your lamentation, ye Sicilian Muses begin.
 The whole famous city bewails thee, O Bion ; yea all cities :
 Ascrea² indeed laments thee much more than *it did* Hesiod :
 Pindar *himself*, the Bæotian groves³ do not so much re- 35
 gret :
 Nor so much her bard did the Ceian city⁴ deplore :
 Thee much more than *it did* Archilochus, does Paros regret ;
 instead of Sappho's,
 Mitylene,⁵ for-the-future, laments thy song.
 Begin your lamentation, ye Sicilian Muses, begin.
 Alas ! alas ! when, in the garden die the mallows, 40
 Or the green parsley, or the blooming downy anise,
 Afterward they come to life again, and, for another year they
 spring.
 But we, the great, the brave, or wise men,
 When once we die, unheard-of in the hollow earth,
 We sleep a very long, endless, and wakeless sleep ; 45
 Thou also in silence, shalt be covered in the earth.⁶
 Τῷ Θεῷ δόξα.

1. That is, Homer wrote in the sublime and stately epic, while Bion sang in simple pastoral strains ; as is explained in the following lines. The student can scarcely require to be told that the fountain of Hippocrene (Ἱπποκρήνης κρήνη) was supposed to be appropriated to the masters of heroic song, as that of Arethusa was to those of pastoral verse.

2. A town on one of the summits of Helicon in Bæotia, and famous as the birth-place of Hesiod.

3. For ἑλαι, Palmer, followed by Brunck and Valckenaer, reads Ἔλαι, a village in Bæotia. It is mentioned by Homer, *Il.* ii. 500 ; vii. 221.

4. Iulius, a city of the island of Ceos, and the birth-place of Simonides, the bard (τῶν ἀιδοδόν) alluded to. Valckenaer thinks Τήιον the true reading,—referring to Anacreon, who was a native of Teios, in Ionia, in Asia Minor. But as he has left his text unchanged in his own edition, the Translator has retained the old reading.

5. Paros, one of the Cyclades, the birth-place of Archilochus, and Mitylene, the capital of Lesbos—the native city of Sappho.

6. The uncommon sweetness and liquid melody of the last six verses of the foregoing elegy, have been noticed by all commentators. The late learned *Poehle* declares “they were the very first, that charmed him in the Greek language, as Gray’s

in a distant prospect of Eton College,' were the first, that delighted him in his The similarity of thought and language between this pathetic passage and celebrated description in 14th ch. of *Job*, has also been remarked. *Polwhete* the pastoral poet is not inferior to the inspired penman. See his *Theocritus*, p. 10. On the power and influence of harmony of language, the student should see some interesting remarks in *Longinus*, § xxxix. See "*A New Lateral Trans-* of *Longinus*;" Francis: New York.

The Latin translation of the Idyls of *Theocritus*, by *Helius Eobanus*, these lines imitated and elegantly translated:—

*"Hei mihi, quod malvæ virides et adhuc redolentes
Atque apium viride, et quod totum floret anethum,
Sæpe reviviscunt, et in annum deinde reverso
Sole renascuntur: nos magni, nosque potentes
Quum semel occidimus, quam primum fata subimus,
Condimur in terra, atque intra cava busta reclusi
Perpetuo durum dormimus tempore somnum."*

and *Catullus*, as well as *Pedo Albinovanus*, have severally imitated the sense conveyed in this Idyl: which, indeed, is common to most of the Greek and Latin writers. *Spenser* thus beautifully paraphrases it:—

"Whence is it that the flow'ret of the field doth fade,
And lyeth buried long in winter's bale?
Yet soon as spring his mantle hath display'd,
It flow'reth fresh, as it should never fail.
But thing on earth that is of most avail,
As virtue's branch, and beauty's bud,
Reliven not for any good."

are also VIII. *Pericles*, n. 4, p. 195, *supra*.
This beautiful passage, unequalled for plaintive melancholy in the whole circle of literature, has been elegantly paraphrased by *Jortin*:—

*"Hei mihi! lege ratâ sol occidit atque resurgit,
Luna que mutata reparat dispendia formæ;
Sidera, purpurei telis extincta diei,
Rursus nocte vigent: humiles telluris alumni,
Graminis herba virens, et florum picta propago,
Quos crudelis hyems lethali tæbe peredit;
Cum Zephyri vox blanda vocat, rediit que sereni
Temperies anni, rediitque exespite surgunt.
Nos, Domini rerum! nos, magna et pulchra minati!
Cum breve ver vitæ, robustaque transit ætas,
Deficimus; neque nos ordo revolvibilis auras
Reddit in ætherias, tumuli nec claustra resolvit."*

well translated by *Good*:—

"By punctual laws the sun ascends and sets;
The waning moon new majesty begets;
Slain by the jav'lines of the purple day,
The stars revive at midnight: every spray,
Each blade of grass, the pictur'd race of flowers,
That, with fierce fang, the wintry wind devours,
When spring returns, at Zephyr's kindling voice,
Peep from the greensward, and again rejoice.
We, lords of all! we, big with bold emprise!
When once the spring, the flower of manhood flies,
Sink—void of laws to burst the marble tomb,
To ether call us, and with life relume."

the same melancholy thought is finely expressed by *Beattie*, in his *Pilgrim*:

"'Tis night, and the landscape is lovely no more;
I mourn,—but ye woodlands, I mourn not for you;
For morn is approaching, your charms to restore,
Perfumed with fresh fragrance, and glittering with dew.

Nor yet for the ravage of winter I mourn,—
Kind Nature the embryo blossom will save;—
But when shall spring visit the mouldering urn!
Oh, when shall it dawn on the night of the grave!"

er has given a diffuse translation in the following lines:—

"Suns that set and moons that wane,
Rise and are restored again!

Warm the glebe, and they arise.
We, alas ! Earth's haughty kings—
We, that promise mighty things,
Losing soon life's happy prime,
Droop and fade in little time ;
Spring returns, but not our bloom,
Still 'tis winter in the tomb."

PARSING INDEX.

 B. is for Butman's Greek Grammar, second Edition.

F. . . . Fisk's Greek Grammar, Stereotype Edition.

A. Anthon's Greek Grammar, last New York Edition.

S. Sophocles' Greek Grammar, third Edition.

signifies the Author or Grammar gives no rule or reference on the word
or passage under consideration.

1. FIRST DECLENSION.

—from *ὁ, ἡ, τό*,—the prepositional article, and thus declined:

the remaining cases, see *B.* §

3. It is fem., sing., nom..

and case: = *For the rule, see*

3. 1; *F. Rule II.*, p. 144; *S.*
§ 137. 1.; *A.*—

declined like *τιμή*. *R.* § 34.

declined like *τιμή*, *D.* § 54; 10.; *S.* § 31, 2; like *κεφαλή*, 1. It is sing. nom. to *ἐπί*

μικρά,—fr. μικρός, μικρά, μικρά, adjective of three terminations.

and all genders: (see *B.* § 59.
p. 30, l. 4. YKH 2 p. 48.

8, 1;) and thus declined;—

nom. μικρός, μικρά, μικρόν, gen.
μικροῦς, μικροῦ, &c. ; like μα-

. § 63; *F.* p. 40; like *ἱερός*, 49; like *ἄγιος*, *S.* § 49, 1. It

. sing. nom. agreeing with
μέθη, in gen. num. and case:

rule see *B.* § 123, 1; *F. Rule*
144; *S.* § 137, 1; *A.* —.

s, in common with many
adjectives in *pos*, and in *os*

pure,—that is, *os* preceded
vowel, as *φιλ-ι-ος*—has the

in *a*, not in *η*: as *μικρά*. This is reserved in the fem. of all

ses, singular, dual and plural: the genitive plural only

μανία, a substant. fem. first dec.
[and declined like *σοφία*, *B.* § 34:

40] *A. p.* 21; *φιλία*, *F. p.* 9; *οικία*, *S. §* 31. 3. It is sing. nom. coming

after ἐστί, and referring to the same thing as the nom. before it : *for the*

rule, see *B.* —; *F. Rule V.*, obs. 1, 45] p. 149: *S.* § 160. 2: *A.* —.

Mavía, as well as all substantives ending in *da*, *ða*, *ca*, or *a* pure: that

ending in *oa*, *va*, *pa*, or *a*, pure: that is in *a*, preceded by a vowel, as *φιλα* retain the *o* all through the sing.

50] gular: *B.* § 34, 2; *F.* p. 9;

ἐστί,—fr. *εἰμί*,—irreg. verb in *μι*,

and thus conjugated: pres. *εἰμι*, fut. (taken from the middle voice) *ἔσο-*

55] *μαί*, imperf. ἦν. See this verb in full, *B.* § 108, *IV.*; *F.* p. 113,

IV.; A. p. 89; S § 118, p. 145. It is present indicative; third pers.

60] $\mu\epsilon\eta\eta$, in number and person :

B. —; *F. Rule III.*, p. 146; *A.* 1, p. 231; *S.* § 157, 1.

Πολλάκις, adverb qualifying the

verb τίκτει,—for the rule, see B.—;
65] *F. Rule XLIII. p. 184: A.*

—; *S* § 223.
βοαγιᾶ.—fr. *βοαγύς*, *βοαγιᾶ*, *βοα-*

χv,—adj. of three term. and all genders: (see *B.* § 59. 1; *F.* p. 39, 1;

70] *A. XXII*, 3, p. 48; *S.* § 48, 1:) and is dec. like *γλαυκός*. *B.* § 63:

S. § 51; ἡδύς, *F.* p. 41; *A.* p. 55.

9] dec. like τιμή; *B.* § 34; *F.* p. 10; *S.* § 34, 2; like κεφαλή, *A.* p. 21. It is sing. nom. to τίκτει.

μακρὰν, fr. μακρός, μακρά, μακρόν, adj. of 3 term. and all genders; (*see B.* § 10] 59, 1; *F.* p. 39, 1; *A.* XXII. 3, p. 48; *S.* § 48, 1;) and is dec. in *B.* § 63; *F.* p. 40; like ιερός, *A.* p. 49; like ἄγιος, *S.* § 49, 1. It is fem. sing. acc. agreeing with its subst., λυπήν, 15] in gend. num. and case; for the rule, see *B.* § 123, 1; *F.* Rule II. p. 144; *A.* —; *S.* § 137, 1. This is one of the adj. which have the fem. in α, &c.—see as above, under μικρά.

20] τίκτει,—fr. τίκτω,—irregular act. trans. verb, 2nd conjugation of Barytone verbs,—on which, see *B.* 91, 2; *F.* p. 63; *A.* 1, p. 90; and thus conj. pres. τίκτω (τίκτεῖς, τίκτει,) 25] fut. (fr. τέκω) τέξω, 2 aor. (do.) ἔτεκον, perf. middle, or 2nd. perf. τέτοκα,—see more at large, *B.* § 114; *F.* p. 136; *A.* p. 191; *S.* § 118, p. 165. It is indic. pres. like τύπτει, (fr. 30] τύπτω,) *B.* § 103, p. 133; *F.* p. 64; *A.* p. 92; *S.* § 74,—and 3rd pres. sing. agreeing with its nom. ἡδονή, in num. and pers.; *B.* —; *F.* Rule III. p. 146; *A.* 1, p. 23; *S.* § 35] 157, 1.

λυπήν,—fr. λυπή,—substan. fem. 1st dec.; and dec. like τιμή, *B.* § 34; *F.* p. 10; *S.* § 31, 2; like κεφαλή, *A.* p. 21. It is sing. accusative, gov- 40] erned by the act. trans. verb τίκτει,—*B.* § 130, 2; *F.* Rule XXI. p. 169; *A.* 1, p. 243; *S.* § 163, 1.

Φίλει, contracted for φίλεε,—fr. φιλέω, φιλω,—reg. act. trans. contract 45] verb, and thus conj.: pres.

φιλέω, φιλω, fut. φιλήσω, perf. πεφίληκα. It is imperat. pres. (like ποιέε, ποιεῖ, *B.* § 105, p. 173; see the word itself, *F.* p. 99 and 100; *A.* p. 50] 140; *S.* § 116, p. 121;) and 2nd pers. sing. agreeing in num. and pers. with its nom. σύ, thou, understood; *B.* § 129, 4; *F.* Rule III. Obs. 1, p. 146; *A.* 7, p. 232; *S.* § 55] 157, note 5.

60] governed by act. trans. verb φίλει, *B.* § 130, 2; *F.* Rule XXI. p. 169; *A.* 1, p. 243; *S.* § 163, 1. παιδεία is one of those subst. that retain the α all through the singu- 65] lar; see *μανία*, above.

σωφροσύνην,—fr. σωφροσύνη,—subst., fem., 1st dec.; and dec. like τιμή, *B.* § 34; *F.* p. 10; *S.* § 31, 2; κε- 70] βυλή, *A.* p. 21. It is sing., acc., gov. by act. trans. verb φίλει, (*B.* § 130, 2; *F.* Rule XXI. p. 169; *A.* p. 243, 1; *S.* § 163, 1,) and connected by καὶ the conjunction, to παιδείαν,—*F.* Rule XLVI. 75] p. 187; *S.* § 228, 1; *A.* —.

φρόνησιν,—fr. φρόνησις,—substant. sing. fem. contract. of the 3rd dec.; and thus dec.: nom. φρόνησις, gen. φρονήσιος, Attically, and more fre- 80] quently φρονήσεως, dat. φρονήσεϊ, φρονήσει, acc. φρόνησιν, &c. the rest like πόλις, *B.* § 51, see also § 51, 2; *A.* p. 40, see also 5, prefixed; *S.* § 43, 3; like ὄφεις, *F.* p. 23, see 85] also Obs. subjoined. It is sing. acc. gov. by the act. trans. verb. φίλει, &c.; same as σωφροσύνην, above.

ἀλήθειαν,—fr. ἀλήθεια,—subst. fem. 90] 1st dec.; and dec. like σοφία, *B.* § 34, *A.* p. 21; like φιλία, *F.* p. 9; οἰκία, *S.* § 31, 3. It is sing. acc. &c.; same as παιδείαν, above, lines 60, 61, 62, &c.

95] οἰκονομίαν,—fr. οἰκονομία,—subst. fem. &c. in all respects, done like ἀλήθειαν, above.

τέχνην,—fr. τέχνη,—subst. fem.; 1st dec. &c.; for the rest, see σωφρο- 100] σύνην, above; from line 67 to 75.

εὐσέβειαν,—fr. εὐσέβεια—subst. fem. 1st dec. &c., same as παιδείαν, above fr. l. 56 to 62.

105] Βίων, subst. masc. 3rd dec.; and thus dec.: nom. Βίων, gen. Βίωνος, &c. like αἰών, *B.* § 43; *A.* p. 30; *S.* § 35, 2; like παῖάν, *F.* p. 15. It is nom. to ἔλεγε.

110] ἔλεγε,—fr. λέγω,—reg. act.

and thus conj.: pres. λέγω, ω, perf. mid. or 2 perf. λέλογα; verb in full, see B. § 114, p. 1. p. 184. It is imperf. ind. like ἔτυπτε, B. § 103; A. S. § 74, p. 76; F. pp. 64 and 3rd pers. sing., agreeing s nom. βίων, in numb. and F. Rule III. p. 146; A. 1. p. 231; S. § 157, 1. For nation of the imperf. act., 94, 2, a; F. p. 75; A. p. S. § 97. The imperfect is the tenses that take an augment; which is, in ἔλεγε,abic,—on which see B. § 82, 71 and 72, 1.; A. 1, p. 102; 2.

ὁ, ἡ, τό,—prepos. art.; B. § 5; F. p. 7; A. p. 19; S. is fem. sing. acc. agreeing αργυρίαν, in gend. num. and § 123, 1; F. Rule II. p. § 137, 1; A.—.

φιλαργυρίαν,—fr. φιλαργυρία—mn. 1st dec.; and dec. like § 34; A. p. 21; φιλία, F. a, S. § 31, 3. It is sing. ing before the infin. εἶναι, d after ἔλεγε, the verb of or 'naming,'—B. § 142, 2; IV. p. 147; S. § 158, 1.

fr. εἰμί,—irreg. verb in μι, conj.: pres εἰμί, fut. (taken from the middle) ἔσομαι, u; see B § 108, IV.; F. p. A. p. 89; S. § 118, p. 145. pres. coming after ἔλεγε, 1, 1; F. Rule XXIX. p. 5; A. Infjn. 1, p. 245; S. §

ων,—fr. μητρόπολις,—subst. contract. of the 3rd dec.; dec.: nom. μητρόπολις, gen. πόλεως, dat. πόλει, &c.—remain'g cases like λης, B. § 51; A. p. 40; S. f ὄφης, F. p. 23, but see Obs.

It is sing. acc., coming after εἶναι, and referring to thing as the acc. before ne rules, see F. Rule V. p. 166, note 2.

fr. πᾶς, πᾶσα, πᾶν,—adj. of

p. 52; S. § 53, 1. It is fem. sing. gen. agreeing with its subst. κακίας, in gend. numb. and case; for rule, 60] see B. § 123, 1; F. Rule V. p. 149; S. § 137, 1; A. —

κακίας,—fr. κακία,—subst. fem. 1st dec.; and dec. like σοφία, B. § 34; A. p. 21; φιλία, F. p. 9; οἰκία, S. § 65] 31, 3. It is sing. gen., gov. by μητρόπολιν; for rule, see B. § 132, 1; F. Rule X. p. 156; S. § 173.

Οὐ, negative adverb, expressing the direct, independent negation; 70] see, more at large, B. § 149, 2, a; A. 4, 5, &c. p. 198; S. § 224, 2. It qualifies ἐργάζεται,—for rule, see F. Rule XLIII. p. 184; S. § 223; A. —.

75] πενία, subst. fem. 1st dec.; and dec. like σοφία, B. § 34; A. p. 21; φιλία, F. p. 9; οἰκία, S. § 31, 3. It is sing. nom. to ἐργάζεται.

λύπην,—fr. λύπη,—subst. fem. 1st 80] dec.; and dec. like τιμή, B. § 34; F. p. 10; S. § 31, 2; like κεφαλῇ, A. p. 21. It is sing. acc., gov. by trans. verb ἐργάζεται; B. § 130, 2; F. Rule XXI. p. 160; A. 85] 1, p. 243; S. § 163, 1.

ἐργάζεται,—fr. ἐργάζομαι,—a dependent verb; (for a definition of dep. verbs, see B. § 113, 3; F. p. 97; A. 2, p. 138; S. § 208;) and thus conj.: 90] pres. ἐργάζομαι, fut. mid. ἐργάσομαι, perf. pass. εἰργασμαι, 1 aor. εἰργασάμην. It is pres. indic. (like τύπτεται, B. § 103, p. 138; A. p. 96; S. § 74, p. 79; like πείθεται, F. p. 95] 86,) 3rd pers. sing., agreeing with its nom. πενία, in num. and pers.; B. —; F. Rule III. p. 144; A. 1, p. 231; S. § 157, 1.

ἀλλ',—put for ἀλλά, final a being 100] cut off on account of the next word, ἐπιθυμία, beginning with a vowel; B. § 29, 1, 2; F. p. 5, 1; A. IX. 1, p. 10; S. § 25. It is an adversative conjunction —F. p. 105] 142; and is equivalent to δε, strengthened; B. § 150, p. 310; —for a full account of this conj., see A. p. 202.

ἐπιθυμία,—same as πενία, l. 75, 76,

9] like συκον, *B.* § 33, *S.* § 30, 2; like ζυλον, *F.* p. 12; like δωρον, *A.* p. 25. It is singular nom. to ἔχει, understood, and which is expressed to πλοῦτος, below.

10] χωρίς, an adverb.

δμιλίας,—fr. ὁμιλία,—subst. fem. 1st dec.; and dec. like σοφία, *B.* § 34; *A.* p. 21; like φιλία, *F.* p. 9. It is sing. gen. gov. by χωρίς: *B.* § 147, **15]** 2; *F. Rule XLIV.* p. 183; *A.* 14, p. 239; *S.* § 181, 1.

οὕτως, a particle corresponding to ὥς; just as in English, so corresponds to *as*.

20] πλοῦτος, subst. masc. 2nd dec.; and dec. like λόγος; *B.* § 35; *F.* p. 12; *A.* p. 25; *S.* § 32, 2. It is sing. nom. to ἔχει.

δορεῖς,—fr. ἀρετή,—subst. fem. 1st **25]** dec.; and dec. like τιμή; *B.* § 34; *F.* p. 10; *S.* § 31, 2; like κεφαλῇ, *A.* p. 21. It is sing. gen. gov. by χωρίς, &c., as in δμιλίας.

οὐδέν,—fr. οὐδεὶς, οὐδεμία, οὐδέν,—**30]** negative adj. of 3 term. and all gen. and thus dec.; nom. οὐδεὶς, οὐδεμία, οὐδέν, gen. οὐδένομος, οὐδεμίας, οὐδένομος, &c.—for remaining cases, see *B.* § 70, 1; *F.* p. 53. *Obs.* 1; *A.* **35]** 2, p. 74; *S.* § 60, 4, and note 2. It is neut. sing. acc.;—used as a subst.:—see *B.* § 128, 1; *F. Rule II.*, *Obs.* 4, p. 145; *A.* 1, p. 233, and gov. by trans. verb ἔχει; *B.* § 130;

40] *F. Rule XXI.* p. 169; *A.* 1, p. 243; *S.* § 163, 1.

ἡδονῆς,—fr. ἡδονή,—subst. fem. 1st dec.; and dec. like τιμή: *B.* § 34; *F.* p. 10; *S.* § 31, 2; like κεφαλῇ, **45]** p. 21. It is sing. gen. gov. by οὐδέν; *F. Rule XII.*, p. 157; *A.* p. 234; *S.* § 177, 2.

ἔχει,—fr. ἔχω,—irreg. defect. act. trans. verb, 2nd conj. of Barytones; **50]** on the conj., see *B.* § 91, 2; *F.* p. 68; *A.* 1, p. 90;—and thus conj.: pres. ἔχω, (ἔχεις, ἔχει,) fut.

133; *A.* p. 92; *S.* § 74, p. 76; like πλέκει, *F.* p. 68,) 3rd pers. sing. **60]** agreeing with its nom. πλοῦτος, in num. and pers.: *F. Rule II.* p. 146; *A.* 1, p. 231; *S.* § 157, 1.

—§ 2.—

Αἰ,—fr. δ, ἡ, τό,—prepos. article *B.* § 75; *F.* p. 9; *A.* p. 19; *S.* § 57, **65]** 3. It is fem. plur. nom. agreeing with κτήσεις, in gen. num. and case; *B.* § 123, 1; *F. Rule II.* p. 144; *S.* § 137, 1.

κτήσεις,—fr. κτήσις,—subst. and a **70]** contr. of 3rd dec.; and thus dec.: nom. κτήσεις, gen. κτήσεως, dat. κτήσεϊ, κτήσει, &c.—remaining cases like πόλις, *B.* § 51, see also § 51, 2; *A.* p. 40, but remark 5; *S.* § 43, 3; **75]** like ὄφεις, *F.* p. 23, but remark *Obs. subjoined.* It is plur. nom. to εἰσιν.

τῆς,—fr. δ, ἡ, τό,—prepos. article; *B.* § 75; *F.* p. 9; *A.* p. 19; *S.* § **80]** 57, 3. It is fem. sing. gen. agreeing with ἀρετῆς, in gen. num. and case: *B.* § 123, 1; *F. Rule II.* p. 144; *S.* § 137, 1.

δορεῖς,—fr. ἀρετή,—subst. fem. 1st **85]** dec.; like τιμή: *B.* § 34; *F.* p. 10; *S.* § 31, 2; like κεφαλῇ, *A.* p. 21. It is sing. gen., gov. by κτήσεις: *B.* § 132, 1; *F. Rule X.*, p. 156; *S.* § 173.

90] μόναι,—fr. μόνος, μόνη, μόνον, adj. of 3 term. and all gen. (*B.* § 59, 1; *F.* p. 40; *A.* XXII. 3, p. 48; *S.* § 48, 1,) and dec. like σοφός, *B.* § 63, p. 71; *A.* p. 49; *S.* § 49, 1; καλός, **95]** *F.* p. 40. It is fem. plur. nom. agreeing with κτήσεις, in gen. numb. and case; *B.* § 123, 1; *F. Rule II.*, p. 144; *S.* § 137, 1.

βέβαιαι,—fr. βέβαιος, βέβαια, βέβαιον,—adj. of 3 term.* and all genders, (*B.* § 59, 1; *F.* p. 40; *A.* XXII. 3, p. 48; *S.* § 48, 1,) and

* Some Lexicographers and Grammarians assign only two terminations to this adjective: it has, however, three, as is evident not only from the example in the text, but from many others in the best writers.

μακρός. *B.* § 63, *p.* 71; *F.* § 63, *A.* *p.* 49; ἄγιος, *S.* § 49, fem. plur. nom. agreeing with εἰς, in gend. num. and case, § 123, 1; *F. Rule II.*, *p.* § 137, 1; *A.* —.

put for εἰς, *ν* being added, paragogic *ν*, see *B.* § 30, 2; *A.* *X.* 1, 2, 3, *p.* 11 and 12; *S.* § 15, 1,) and the being thrown back upon — for the cause of this, see *B.* § 3; *F.* *p.* 227, *XVI.*; *A.* § 279; *S.* § 22, 1. It is fr. εἰμί, an irreg. defect. verb in thus conj.:—pres. εἰμί, fut. εἰμι, (aid.) ἔσομαι, imperf. ἦν: *B.* § 113, *I.*; *A.* *p.* 89; *F.* *p.* 145. It is pres. indic., 3rd pers. plur. agreeing with κτήσεις, in numb. and pers.; *III.* *p.* 146; *A.* 1, *p.* 231; *S.* § 157, 1.

δ, ἡ, τό,—prepos. art.; § 75; *F.* *p.* 7; *A.* *p.* 19; It is fem. sing. nom., with παιδεία in gend. num.; for rule, *B.* § 123, 1; *F.* *p.* 144; *S.* § 137, 1. δα, subst. fem. 1st dec.; like σοφία, *B.* § 34; *A.* *p.* 21; φιλία, *F.* *p.* 9; οἰκία, *S.* § 31, 3. It is sing. nom. to ἐστίν.

position. μὲν, a particle, referring § 150, *p.* 309; an adversative conjunction, to which δέ answers, principally in opposition to the protasis; *A.* 2, *p.* 205; *S.* § 228, *p.* 205. *ν* is employed in the protasis, antecedent clause, of a sentence, and δέ in the apodosis, i. e. the consequent or concluding clause: gr. in the text; 'Ἡ παιδεία

ταῖς ἐντυχίαις κόσμος ἐστίν, *ν* is employed in the protasis, antecedent clause, of a sentence, and δέ in the apodosis, i. e. the consequent or concluding clause: gr. in the text; 'Ἡ παιδεία

55] *B.* § 75; *F.* *p.* 7; *A.* *p.* 19; *S.* § 63. It is fem. plur. dat. agreeing with ἐντυχίαις in gend. num. and case:—for rule, *B.* § 123, 1; *F. R.* *II.* *p.* 144; *S.* § 137, 1; *A.* —.

60] ἐντυχίαις,—fr. ἐντυχία,—subst. fem. 1st dec., and dec'd. like σοφία, *B.* § 34; *A.* *p.* 21; φιλία, *F.* *p.* 9; οἰκία, *S.* § 31, 3. It is plur. dat. gov. by the prep. ἐν:—*B.* § 148, 1; 65] *F. Rule XLVIII.* *p.* 190; *A.* 2, *p.* 241; *S.* § 203.

κόσμος, subst. masc. 2nd dec.; and dec'd. like λόγος, *B.* § 35; *F.* *p.* 12; *A.* *p.* 25; *S.* § 33, 2. It is nom. after ἐστίν, and referring to the same thing as παιδεία before it:—for rule, *F. R.* *V.* *p.* 149; *S.* § 160, 2.

ἐστίν, put for ἐστί, *ν* being added, see *B.* § 30, 2; *F.* *p.* 5, 2; *A.* *X.* 1, 2, 3, *p.* 11 and 12; *S.* § 15, 1. It is fr. εἰμί, irreg. and defect. verb in *μ*, and thus conj.: pres. εἰμί, fut. (from the mid.) ἔσομαι, imperf. ἦν: *B.* § 108, *IV.*; *F.* *p.* 113, *IV.*; *A.* *p.* 89; *S.* § 118, *p.* 145. It is indic. pres. 3rd pers. sing. agreeing with παιδεία in numb. and pers.: for rule, *F. III.* *p.* 146; *A.* 1, *p.* 231; *S.* § 157, 1.

δε, a particle, &c.:—see under μὲν, § 150, above.

ταῖς,—fr. δ, ἡ, τό,—prepos. art.: *B.* § 75; *F.* *p.* 7; *A.* *p.* 19; *S.* § 63. It is fem. plur. dat. agreeing with ἐντυχίαις, in gend. numb. and case: *B.* § 123, 1; *F. Rule II.* *p.* 144; *S.* § 137, 1.

ἐντυχίαις,—fr. ἐντυχία,—subst. fem. 1st dec.; and dec'd. like σοφία, *B.* § 34; *A.* *p.* 21; φιλία, *F.* *p.* 9; οἰκία, *S.* § 31, 3. It is dat., &c.—same as ἐντυχίαις, above.

καταφυγή, subst. fem. 1st dec. and dec'd. like τιμή, *B.* § 34; *F.* *p.* 9; *S.* § 31, 2; κεφαλή, *A.* *p.* 21. It is sing. nom. coming after ἐστίν, understood, &c., same as κόσμος.

Πασῶν,—fr. πᾶς, πᾶσα, πᾶν,—adj. of 3 term. and all genders: (*B.* § 59, 1; *F.* *p.* 39, *I.*; *A.* *XXII.* 3, *p.* 48; 105] *S.* § 48, 1,) dec'd. in *B.* § 63, *p.* 72; *F.* *p.* 43; *A.* *p.* 52; *S.* § 53, 1. It is fem. plur. gen., agreeing with ἐντυχίαις in gend. num. and

5] is fem. &c., &c. same as πασών.
ἀρειών,—fr. ἀρετή,—subst. fem. 1st
dec.; and dec'd. like τιμή, *B. § 34*;
F. p. 9; *S. § 31, 2*; like κεφαλή, *A.*
p. 21. It is plur., gen. gov. by
10] ἡγεμών: *for rule, B. § 132*,
1; *F. Rule X. p. 156*; *S. § 173*.
ἡγεμών, subst. masc. 3rd dec.; and
thus dec.: nom ἡγεμών, gen. ἡγεμόνος,
&c. like δαίμων, *B. § 43*; *A. p. 30*;
15] *S. § 35, 2*; λαϊλαψ, *F. p. 15*.
It is the nom. after ἔστιν, &c.: *F.*
Rule V. p. 149; *S. § 160, 2*.

ἔστιν, put for ἐστί, &c. (see under
εἰσιν, fr. l. 8 to 14, p. 269.) It is fr.
20] εἰμί, an irreg. defect. verb in
μι, and thus conj.: pres. εἰμί; fut. (fr.
the mid.) ἔσομαι, imperf. ἦν, *B. § 108*,
IV.; *F. p. 113, I*; *A. p. 89*; *S. §*
118, p. 145. It is pres. indic., 3rd
25] pers. sing., agreeing with its
nom. εὐσέβεια in num. and pers.: *F.*
R. III. 146; *A. 1, p. 231*; *S. § 157, 1*.
ἡ,—fr. ὅ, ἡ, τό,—prep. art.: *B. §*
75; *F. p. 7*; *A. p. 19*; *S. § 63*.
30] It is fem. sing. nom. agreeing
with εὐσέβεια, in gend. num. and
case; *B. § 123, 1*; *F. R. II. p. 144*;
S. § 137, 1.

εὐσέβεια, subst. fem., 1st. dec.;
35] and dec'd. like σοφία, *B. § 34*;
A. p. 21; φιλία, *F. p. 9*; οἰκία, *S. §*
31, 3. It is sing. nom. to ἔστιν.

Προσῆκει,—fr. προσήκω, defect. act.
trans. verb, and thus conj.: pres.
40] προσήκω, imperf. προσῆκον. It
is pres. ind., like ὑπτεῖ, *B. § 103, p.*
132; *A. p. 92*; *S. § 74*; like πλέκει,
(fr. πλέκω,) *F. p. 68*; and used im-
personally;—*for an explanation of*
45] *impers. verbs, see B. § 129*,
4, Rem. 3; *F. p. 138*; *S. § 159, note*
2. See also, under Ἐξήν, par. 3, § V.

ΕΞΗΝ. IN ALL DECLENSIONS, *infra*.
τοῖς,—fr. ὅ, ἡ, τό,—prep. art.: *B.*
50] *§ 75*; *F. p. 7*; *A. p. 19*; *S.*
§ 63. It is masc. plur. dat., agree-
ing with ἀθληταῖς, in gend. num. and
case: *B. § 123, 1*; *F. Rule II. p.*
144; *S. § 137, 1*.

55] ἀθληταῖς,—fr. ἀθλητής,—subst.

60] *F. Rule XXVIII, p. 17*.
A. 11, p. 242; *S. § 196, 2*.

τό, see τοῖς. It is neut. sing. ac-
agreeing with σῶμα, &c., as und-
τοῖς.

65] σῶμα, subst. neut., 3rd dec.
and dec. like πᾶγμα, *B. § 43*; *S.*
35, 2;—see word itself, in *F. p. 15*.
A. p. 32. It is sing. acc., gov. by
γυμνάζειν, *B. § 130*; *F. Rule XXI*
70] *p. 169*; *A. 1, p. 243*; *S.*
163, 1.

δεῖ, adverb, qualifying γυμνάζειν.
γυμνάζειν,—fr. γυμνάζω—act. trans.
verb, 3rd conj. of Barytone verbs
75] (*on the conj., see B. § 91, 2*
F. p. 68; *A. 1, p. 90*.) and thus
conj.: pres. γυμνάζω, fut. γυμνάσω;
aor. ἐγύμνασα. It is pres. infin.
(like ῥύπτεαι, [fr. ῥύπτω] *B. § 103, p.*
80] *132*; *A. p. 91*; *S. § 74, 5*
πειθεῖν, *F. p. 64*.) and coming after
προσῆκει: *B. § 141, 1*; *F. R. XXIX.*
p. 175; *A. Inf. n. 1, p. 245*; *S. §*
219, 1; but see also, § 159, note 1.

85] Κλεινέτατον,—fr. κλεινέτατος,
—the superlative of κλεινός, comp.
κλεινότερος, sup. κλεινέτατος, (*for for-*
mation of deg. of comp., see B. § 65,
3; *F. 1, p. 50*; *A. 1, II., p. 67*; *S.*
90] *§ 57, 1*.) It is an adj. of 3
term. and all gends. (*see B. § 59, 1*;
F. p. 40; *A. XXII., 3, p. 48*; *S. § 48,*
1;) and dec. like σοφός, *B. § 63, p. 71*;
A. p. 49; *S. § 49, 1*; like καλός, *F. p.*
95] *40*. It is neut. sing. nom.,
agreeing with ἀγαλμα, in gen. num.
and case:—*rule, B. § 123, 1*; *F.*
Rule II., p. 144; *S. § 137, 1*; *A.—*

ἦν,—fr. εἰμί,—irreg. defect. verb.
100] in μι, and thus conj.: pres.
εἰμί, fut. (fr. the mid.) ἔσομαι, im-
perf. ἦν: *see B. § 108, IV.*; *F. I. p.*
113; *A. p. 89*; *S. § 118, p. 145*. It
is imperf. indic. 3 pers. sing. agree-
105] ing with its nom. ἀγαλμα, in
num. and pers.: *for rule, F. R. III.*
p. 146; *A. 1, p. 231*; *S. § 157, 1*.

ἐν, preposition.

Ὀλυμπία,—fr. Ὀλυμπία,—subst.
110] fem., 1st. dec.; &c., &c.,

εὐνοχία, *p.* 289, *l.* 61—3. It is dat. gov. by ἐν,—for rule, *B.* 290; *F. R. XLVIII.*, *p.* 190; *210*; *S.* § 203.

Διός,—fr. Ζεύς,—subst. masc. c.; and thus dec'd.; nom. gen. Διός, poetically, Ζηνός, poet. Ζηνί, acc. Δία, poet. oc. Ζεῷ: see *B.* § 56, 14; *F.* 3, *p.* 36; *A.* *p.* 45; *S.* § 43. It is sing., gen. gov. μα,—for rule, *B.* § 132, 1; *X.* *p.* 156; *S.* § 173.

α, subst. neut., 3rd dec.; and dec. like πᾶγμα, *B.* § 43; *S.* like σῶμα, *F.* *p.* 15; *A.* *p.* is sing., nom. to ἦν.

—fr. Φειδίας,—subst. masc.; and dec. like νεανίας, *B.* § 4; *A.* *p.* 22; like ταμίας, *F.* *S.* § 31, 2. It is sing., gen. ἔργον, &c., *l.* 12, 13, above. subst. neut., 2nd dec.; and σῶμα, *B.* § 35; *S.* § 32, 2; like ζῶλον, *F.* *p.* 10; like δῶ. 25. It is sing., nom. sig- the same thing with, or, position to, ἀγαλμα, *F. Rule* 3; *S.* § 136, 1.

Μετὰ, preposition.

fr. δ, ἡ, τό,—&c., &c., as in *p.* 290. It is masc., sing., agreeing with θάνατον, in gen. and case,—for rule, *B.* § 123, *F. Rule 11.*, *p.* 144; *S.* § *A.* —.

—fr. Αἰνίας,—&c., &c., Φειδίας, *l.* 18—21, above. It gen. gov. by θάνατον, &c. *l.* 2, 13, above.

—fr. θάνατος,—subst. masc.; and dec. like λόγος: *B.* § 12; *A.* *p.* 25; *S.* § 33, 2. g., acc. gov. by μετὰ, *B.* § 8, 1; *F. Rule L.*, *p.* 195; *210*; *S.* § 172.

ος, subst. masc., &c., same It is sing., nom. to παρέλα-

την,—see *l.* 19—21, *p.* 287, it is fem. sing. acc. agreeing μελίαν, &c., *l.* 23, 24, *p.* 287.

by παρέλαβεν, &c., as in *l.* 69—71, *p.* 290.

παρέλαβεν,—fr. παραλαμβάνω,—irreg. act. trans. verb, and thus conj.: 60] pres. παραλαμβάνω, fut. mid. παραλήψομαι, perf. mid. or 2nd perf. παρέλθω; 2nd aor. παρέλαβον, (παρέλαβες, παρέλκυε [ν]) see the theme λαμβάνω, in *B.* § 114, *p.* 221; *F.* *p.* 132; 65] *A.* *p.* 183; *S.* § 118, *p.* 156.

It is 2 aor. ind., like ἔτυπε, (ἔτυπον,) (*B.* § 103; *F.* *p.* 65; *A.* *p.* 92; *S.* § 74, *p.* 76,) and 3rd pers. sing., agreeing with Ἀσκάnios, &c., as in 70] *l.* 26—8, *p.* 290. For the formation of 2nd aor., see *B.* § 96, 2, a. b. c.; *F.* *p.* 79; *A.* *p.* 110; *S.* § 105; taking care to observe that this 2nd aor. is formed, not from 75] λαμβάνω, but from ΛΗΒΩ, or ΛΑΒΩ, the obsolete root. For the augment, which is the syllabic, see *B.* § 82, *l.* 3; *F. I.*, *p.* 72; *A.* Aug. 2, *p.* 101, and 1, *p.* 102; *S.* § 75, 2.

80] The learner will remark, that in παρέλκυε, as well as in most compound verbs, the augment is placed after the preposition with which the verb is compounded; 85] thus in παρ-ε-λαβε, the augment, ε, is placed after the παρα,—see for this, *B.* § 86; *F.* *p.* 74; *A.* Aug. of Comp. V. 1, *p.* 106; *S.* § 82, 1, and REM.

90] 'Ο, prep. art.; &c. as in *l.* 49—51, *p.* 290. It is masc. sing., nom. agreeing with Λίνος, &c., as in *l.* 34—6, above. The student will observe the force of δ, as pre- 95] fixed to Λίνος—the well known (poet) Linus.

Λίνος, subst. masc., 2 dec.; and dec. &c. as in *l.* 26—8, *p.* 290. It is sing., nom. to ἦν.

100] παῖς,—subst., common gen.—here the masc.—3rd dec.; and dec. in *B.* § 43; like λαῖλαψ, *F.* *p.* 15; *A.* *p.* 31; ἑλπίς, *S.* § 35, 2; but, remark, the gen. is παιδός, and the 105] voc. παῖ. It is sing. nom. after ἦν: *F. Rule V.*, *p.* 149; *S.* § 166, note 2.

110] παῖς, subst. masc., 2 dec.; and dec. &c. as in *l.* 26—8, *p.* 290. It is sing., nom. to ἦν.

120] παῖς,—subst., common gen.—here the masc.—3rd dec.; and dec. in *B.* § 43; like λαῖλαψ, *F.* *p.* 15; *A.* *p.* 31; ἑλπίς, *S.* § 35, 2; but, remark, the gen. is παιδός, and the 130] voc. παῖ. It is sing. nom. after ἦν: *F. Rule V.*, *p.* 149; *S.* § 166, note 2.

ing with its nom., *Δίονος*, &c., as in **5]** *L.* 26—8, *p.* 290.

Ἑρμοῦ,—fr. *Ἑρμῆς*,—subst. masc. 1st dec.; and thus dec.: nom. *Ἑρμῆς*, (contracted into) *Ἑρμῆς*, gen. *Ἑρμείου*, *Ἑρμοῦ*, &c.;—see *B.* § 34, 4; **10]** *Rem.* 1; *F.* *p.* 11; *A.* 2, *p.* 23; *S.* § 32. It is sing. gen. gov. by *καίς*: &c., as in *l.* 10, 11, *p.* 290.

καί, a copulative conjunction.

Μούσης,—fr. *Μούσα*,—subst. fem., **15]** 1st dec.; and dec'd. in *B.* § 34; *F.* *p.* 9; *S.* § 31, 2; like *δόξα*, *A.* *p.* 21. It is sing., gen. connected by *καί*, the conj. to *Ἑρμοῦ*: *F.* *Rule XLVI.* *p.* 187; *S.* § 228, 1; *A.* — **20]** *Οὐρανίης*,—fr. *Οὐρανία*,—subst. fem., 1st dec. &c. as in *l.* 61, 63, *p.* 289. It is sing. gen. signify. the same as, or put in apposition to, *Μούσης*; *F.* *R.* *I.* *p.* 143; *S.* § 136, 1.

25] *Ἡ*,—see *l.* 1, 6, *p.* 285. It is fem. sing. nom. agreeing with *φιλοσοφία*, &c., as in *l.* 34—6, *p.* 291.

Ἰωνικῇ,—fr. *Ἰωνικός*,—adj. of 3rd term. and all gend. (see *B.* § 59, 1; **30]** *F.* *p.* 40; *A.* *XXII.* 3, *p.* 48; *S.* § 48, 1,) dec'd. like *σοφός*, *B.* § 63, *p.* 71; *A.* *p.* 49; *S.* § 49, 1; *καλός*, *F.* *p.* 40. It is fem., &c., same as last.

35] *φιλοσοφία*, subst. fem. 1st dec. &c. as in *l.* 61—3, *p.* 289. It is sing. nom. to *ἤρξατο*.

ἤρξατο,—fr. *ἄρχομαι*,—mid. voice of *ἄρχω*, and thus conj.: pres. *ἄρχομαι*, fut. *ἄρξομαι*, 1 aor. *ἤρξαμην*, (*ἤρξω*, *ἤρξατο*.) It is 1 aor. ind. (like *ἐτύψατο*, [fr. *ἐτυψάμην*,] *B.* § 103, *p.* 146; *A.* *p.* 100; *S.* § 74, *p.* 82; like *ἐπλέξατο*, [fr. *ἐπλεξάμην*,] *F.* *p.* 94,) **45]** 3rd pers. sing., agreeing with its nom. *φιλοσοφία*, &c., as in *l.* 26, 27, *p.* 290. For the formation of 1st aor. mid., see *F.* *p.* 96; *A.* *p.* 119; *S.* § 115, 1. For the augment,—the **50]** temporal,—see *B.* § 83, 1; *F.* *II.* *p.* 72; *A.* 3, *p.* 101, and 1, *p.* 104; *S.* § 80, 1.

ἀπὸ, preposition.

Θαλοῦ,—fr. *Θαλής*,—subst. masc., **55]** 1st dec.; and dec. like *Ἀρπύ*

2; *F.* *R.* *XLVIII.* *p.* 190; *A.* 1, **60]** 210; *S.* § 194.

ἡ,—see *l.* 1, 6, *p.* 285. It is fem. sing. nom. referring to *φιλοσοφία*, understood;—for rule, *B.* § 124, 4; *Rule VIII.*, *Obs.* 6, *p.* 154, at bottom **65]** *S.* § 140, 4;) and agreeing with it in gend. &c., as in *l.* 34—*p.* 291.

Ἰταλικῇ,—fr. *Ἰταλικός*,—adj. 3rd term., &c. same as *Ἰωνικός*, above **70]** It is fem. sing. nom. referring to *φιλοσοφία*, understood, &c. same as last.

Πυθαγόρου,—fr. *Πυθαγόρας*,—subst. masc. 1st dec.; and dec. like *πανίας*, **75]** *B.* § 34; *A.* *p.* 22; like *ταμίας*, *F.* *p.* 10; *S.* § 31, 2. It is gen. sing. gov. by *ἀπὸ*, &c. as in *l.* 58, 60, above

§ 3.

Νουμᾶς, substant. masc. 1st dec. (Doric form,) and thus dec.: nom.

80] *Νουμᾶς*, gen. *Νουμᾶ*, dat. *Νουμᾶ*, acc. *Νουμάν*: see *B.* § 34, *IV.* 1; *F.* *Obs.*, *p.* 10; *A.* 5, *p.* 24. It is sing., nom. to *ἰδρύσατο*.

Πίστεως,—fr. *Πιστής*,—subst. fem., **85]** contr. 3rd dec.; and dec'd. like *πολής*, *B.* § 51; *A.* *p.* 40; *S.* § 43, 3; like *δφίς*, *F.* *p.* 23, but genit. in *ως*, dat. in *εἰ*, *ει*, &c., see *Obs.* *p.* 24. It is sing., gen. gov. by *ἰερὸν*, &c. as **90]** in *l.* 10—11, *p.* 290.

καί, conjunction.

Τέρμωνος,—fr. *Τέρμων*,—substant. masc., 3rd dec.; and dec'd. like *δαίμων*, *B.* § 43; *A.* *p.* 30; *S.* § 35, 2; **95]** *καίαν*, *F.* *p.* 15, but genit. in *-ονος*, dat. in *-ονι*, &c. It is sing., gen. connected by *καί*, the conj., to *Πίστεως*,—for rule, *F.* *R.* *XLVI.*; *S.* § 228, 1; *A.* —

100] *ἰερὸν*, subst. neut., 2nd dec.; and dec. like *σῆκον*, *B.* § 35; *S.* § 33, 2; *ξύλον*, *F.* *p.* 12; *δῶρον*, *A.* *p.* 25. It is sing., acc. gov. by the trans. verb, *ἰδρύσατο*, *B.* § 130, 2; **105]** *F.* *R.* *XXI.*, *p.* 169; *A.* 1, *p.* 243; *S.* § 163, 1.

ἰδρύσατο,—fr. *ἰδρύμαι*,—mid. voice (of *ἰδρύω*), and thus conj.: pres.

1st aor. ἰδρόσαμην, (ἰδρύσω,
) It is 1 aor. ind. (like ἐ-
ρ. ἐνυψάμην,) *B.* § 103, p. 146;
0; *S.* § 74, p. 82; like ἐπει-
σάμην, [fr. ἐπεισάμην,] *F.* p. 94;)
pers. sing. agreeing with
Νουμᾶς, &c. as in l. 13, 14.
For the formation of 1st
l., see *F.* p. 96; *A.* p. 119;
§ 115, 1. With respect to
ment of verbs beginning
see *B.* § 83, 3; *F.* *Obs.* to
p. 73; *A.* 1 and 4, p. 104;
1.

H,—see l. 23—5, p. 289. It
sing. nom. agreeing with
ν, &c., as in l. 26—9, p. 289.
fr. νέος,—adj. of 3 termina.
genders, (*B.* § 59, 1; *F.* p.
9; *A.* XXII. 3, p. 48; *S.* §
1; and dec. like μακρός, *B.* § 63,
p. 40; ἱερός, *A.* p. 49; ἄγιος,
1. It is fem. &c. same as

Καρχηδών, subst. fem., 3rd
e δαίμων, *B.* § 43, p. 50; *A.*
§ 35, 2; λαΐλαψ, *F.* p. 15.
r. nom. to ἔστιν.
subst. neut., 3rd. dec.; and
c'd. like πρᾶγμα, *B.* § 43, p.
35, 2; like σῶμα, *F.* p. 15;
It is sing. nom. after
R. V., p. 149; *S.* § 160, 2.
put for ἐστὶ, ν being added;
see *B.* § 30, 2; *F.* 2, p. 5;
p. 11, 12; *S.* § 15, 1;) fr.
as in l. 76—80, p. 289. It is
ic., 3rd pers. sing., agree-
its nom. Καρχηδών, &c., as
l. 80—83, p. 289.
βα,—fr. Ἀσδρούβας,—subst.
oric form of the 1st. dec.;
s dec.: nom. Ἀσδρούβας,
δρούβα, dat. Ἀσδρούβῃ, acc.
σδρούβαν,—see *B.* § 34, IV.
s. p. 10; *A.* 5, p. 24. It is
gov. by κτίσμα, &c., as in
p. 291.

ο, ἡ, τό,—prepos. article;
§ 75; *F.* p. 7; *A.* p. 19; *S.*
is masc. sing. gen. refer-

55] *Obs.* 6; *A.* 3, p. 230; *S.* §
140, 3.

δεξαμένου,—fr. δεξαμένος,—the 1 aor.
participle of the deponent verb δέχ-
ομαι, and formed like ενυψάμενος, *B.*
60] § 103, p. 132; *S.* § 74, p. 75;
see the word itself, *F.* p. 97; *A.* p.
138; and dec. like σοφός, *B.* § 63,
p. 71; *A.* p. 49; *S.* § 49, 1; καλός,
F. p. 40. It is masc. sing. gen. re-
65] ferring to Ἀσδρούβα, with
which it agrees, &c., as in l. 96—
98, p. 290.

Βάρκαν,—fr. Βάρκας,—subst. masc.
Doric form of 1st dec.; and thus
70] dec'd. nom. Βάρκας, gen. Βάρ-
κα, dat. Βάρκῃ, acc. Βάρκαν, see *B.* §
34, IV. 1; *F.* *Obs.* p. 10; *A.* 5, p.
24. It is sing. gen., gov. by the act.
trans. partic. δεξαμένου: *B.* § 130, 2;
75] *F.* *R.* XXXI. p. 177; *A.* 1,
p. 243; *S.* § 162, 2, and § 163, 1.

τόν, see l. 31, 32, p. 291. It is masc.
sing. acc., agreeing with πατέρα, &c.
as in l. 34—36, p. 291.

80] Ἀννίβα,—fr. Ἀννίβας,—
subst. &c., same as Ἀσδρούβα, from
line 42 to 48, above.

πατέρα,—fr. πατήρ,—subst. masc.
3rd dec. and thus dec'd. nom. πατήρ,
85] gen. (πατέρος) πάτρος, dat. (πατί-
ρι) πάτρι; acc. πατέρα; dat. plur. πα-
ράσι, &c. *B.* § 47, 1; *A.* p. 42; *S.* §
40, 1; like θυγάτηρ, *F.* p. 26; and
see remarks thereon. It is acc. sing.
90] signifying the same thing
as, or put in apposition to, Βάρκαν:
F. *R.* I, p. 143; *S.* § 136, 1.

Τὸ, &c., as in l. 62, p. 290. It is
neut., sing., nom., agreeing with
95] τάλαντον, &c. as in l. 34—36,
p. 291.

τάλαντον, subst. neut., 2nd declen.
and dec'd. like σῆκον, *B.* § 35; like
ἐϋλον, *F.* p. 12; like δῶρον, *A.* p. 25.
100] It is sing. nom. to δύναιται.

τὸ,—as in lines above. It agrees
with τάλαντον, understood; and is
repeated before Βαβυλωνίων,—for
rule, *B.* § 125, 3; *F.* *R.* VIII. *Obs.*
105] 6, Remarks; *A.* 5, p. 230.

acc. δύο, numeral adj., having only the dual and plural, and thus dec'd.: nom. δύο, Attically, δύο, genit. δύοιν, Att. δύοιν; dat. δύοιν; acc. δύο, &c. *B. § 70, 2; F. p. 53;*
10] *A. p. 74; S. § 60, 1, and Remarks.* It is acc. plur., agreeing with *μᾶς*, &c., as *l. 96—98, p. 290.*
καί, a copulative conjunction.

ἰσδομήκοντα, num. adj., indeclin-
15] able;—see *B. § 70, 5; F. p. 53; A. § 5, p. 77; S. § 60, 2.* It qualifies the subst. *μᾶς*.

μᾶς,—contr. for *μνάς*, fr. *μνά*,
μνά,—subst. fem., a contract. of 1st

20] dec. and thus dec'd.: nom. *μνά*, *μνά*; gen. *μνάς*, *μνάς*; dat. *μνά*, *μνά*, &c. acc. plur. *μνάς*, *μνάς*: *B. § 34, 4, Rem. 1; F. p. 11; S. § 32;* like *ἰρία*, *A. p. 23.* It is plur. acc.
25] gov. by *δύναται*,—for rule, *B. § 130, 2; F. R. XXI., p. 169; A. § 1, p. 243; S. § 163, 1.*

Ἀρτικός,—fr. *Ἀρτικός*,—adj. of 3rd

term. and all gend.; *B. § 58, 2, 3; 30]* *F. p. 40; A. § 3, p. 48;*—and dec. like *σοφός*, *B. § 63, p. 71; A. p. 49; S. § 49, 1;* like *καλός*, *F. p. 40.* It is fem. plur. acc. agreeing with *μᾶς*, &c., as in *l. 96—98, p. 288.*

35] *δύναται*,—fr. *δύναμαι*,—an irreg. act. verb. and thus conj.: pres. *δύναμαι*; fut. (as fr. *δυνάω*,) *δυνήσομαι*; perf. *δεδυνήμαι*; 1st aor. pass. *ἔδυνάσθην* or *ἔδυνήθην*,—see *B. § 114, p. 215;*

40] *F. p. 128; A. p. 176; S. § 118, p. 142.* It is pres. indic. (like *ἴσται*, [fr. *ἴσταμαι*,] *B. § 107, p. 190; F. p. 109; A. p. 153; S. § 117, p. 132;*) 3rd pers. sing., agreeing with
45] its nom. *τάλαντον*, &c., as in *l. 80—83, p. 289.*

Ἐπὶ, a preposition.

κορυφή,—fr. *κορυφή*,—subst. fem.,

1st dec. and dec'd. like *τιμή*, *B. § 50]* *34; F. p. 10; S. § 31, 2;* like *κεφαλῇ*, *A. p. 21.* It is sing. dat., gov. by *ἐπὶ*: *B. § 148, 1, see also, § 148, Rem. 4; F. R. L. p. 195; A. § 1, p. 210; S. § 203.*

55] *τῆς*, see *78—80, p. 288.*

60] *Ἀ. p. 21; φιλία*, *F. p. 9; S. § 31, 5.* It is sing. gen. gov. by *κορυφή*, *B. § 132, 1; F. R. X. p. 173.*

Σούνιον,—fr. *Σούνιον*,—subst. n.
65] 2nd dec. &c., as in *l. 4* *p. 288.* It is the gen. sing., put in apposition to, or signifying the same thing as *ἄκρας*, *F. R. I., p. 143; S. § 136, 1.*

70] *νάος*, subst. masc., 2nd dec. and dec'd. like *λόγος*; *B. § 35; p. 12; A. p. 25; S. § 33, 2.* It is sing. nom. to *ἔστιν*.

ἔστιν,—see *l. 73—80, p. 289.* It
75] 3rd pers. sing. agreeing with its nom. *νάος*, &c., as in *l. 82, 8* *p. 289.*

Ἀθηνᾶς,—fr. *Ἀθηνᾶ*,—subst. fem. &c., same as *ἄκρα*, above. It is sing. gen. gov. by *νάος*, &c., as in *l. 63, 64, above.*

Σουνιάδος,—fr. *Σουνιάς*,—subst. fem. 3rd dec.; and dec'd. like *παῖς*, *B. § 43, p. 51; like λαῖλαψ*, *F. p. 15; A. p. 31.* It is sing., gen. put in apposition to, or signifying the same thing as, *Ἀθηνᾶς*, &c., as in *l. 68, 69, above.*

II. SECOND DECLENSION.

— § I. —

1. *Ὁ*, prepos. article, &c. *B. § 90]* *75; F. p. 7; A. p. 19; S. § 63.* It is prefixed to *θυμός*,—for rule, *B. § 124, 1; F. R. VIII., Obs. 1, p. 153; A. § 2, p. 229; see also, note 2;*—and is masc., sing., nom.,
95] agreeing with it, in gend. numb. and case: *B. § 123, 1; F. R. II. p. 144; S. § 137, 1.*

θυμός, subst. masc., 2nd dec. and dec'd. like *λόγος*, *B. § 35; F. p. 12; 100]* *A. p. 35.* It is sing. nom. to *ἔστί*, understood: *B. § 129, 5; S. § 157, note 10; A. —.*

ἀλογίστος, adjec. of 2 termin. and all gend.; (see *B. § 59, 3, 4; F. II.*

; A. XXII. 2, p. 48; S. § 49, and dec'd. like σοφός, B. § 63, p. 294. It is masc. sing. agreeing with θυμός, in gend. and case: rule, B. § 123, 1; II., p. 144; S. § 137, 1.

‘Ο,—see l. 89, 90, p. 294. Prefixed to πλοῦτος,—see lines 91 p. 294; and is masc., sing., agreeing with it, &c., as in l. 7, p. 294.

πλοῦτος, in all respects the same as θυμός, which see, lines, 98—294.

ς, adjective of 3 term. and d. (B. § 59, 1; F. I. p. 39; A. XXII. 3, p. 48; S. § 48, and dec'd. like σοφός, B. § 63, A. p. 49; S. § 49, 1; like F. p. 40. It is masc. sing. agreeing with πλοῦτος, &c., see l. 7—9, this page.

pos. art.: B. § 75; F. p. 7; S. § 63. It is prefixed to or rule, B. § 124, 1; F. Rule Obs. 1, p. 229,—see also, note 1; and is fem. sing. nom. g with it in gend. &c. as in l. 7, p. 294.

subst. fem. 1st dec. and dec. like Μοῦσα; B. § 34; F. p. 2; S. § 39, 2; see the word it- p. 21. It is fem. sing. nom. g with δόξα, in &c.—see as l. 9, this page.

ος,—see l. 104 p. 294, to l. 2, 295. It is fem. sing. nom. g with δόξα, in, &c.—see as l. 9, p. 295.

l. 89, 90, p. 294. It is prefixed to λόγος,—see l. 28—30, this page; and is masc. sing. nom. g with it in, &c. see as in l. 1, this page. It is sing. nom.

—see l. 98—101, p. 294. It is sing. nom. to ἴσσι. r. δ, ἡ, τό,—prepos. art., 89, 90, p. 294. It is pre-

55] ing with it in gend. numb. &c.; see as in l. 7—9, this page.

ψυχῆς,—fr. ψυχῆ,—subst. fem., 1st dec. &c., as in l. 12—14, p. 285. It is sing. genit. governed by εἰδωλ- 60] ον,—for rule, B. § 132, 1; F. Rule X., p. 156; S. § 173.

εἰδωλόν, substant., neut., 2nd dec. and dec'd. like σῶκον, B. § 35; S. § 33, 2; like ξύλον, F. p. 12; like 65] δῶρον, A. p. 25. It is sing. nom. after ἴσσι, F. R. V., p. 149; S. § 160, 2.

ἴσσι,—put for ἴσσι, the accent being thrown back on εἰδωλόν, which 70] has thus two accents: for the cause of this, see B. § 14, 2, c. 3; F. XVI., p. 227; A. IV. 1, p. 279; S. § 22, 1, (3.) It is fr. εἰμί, &c. for the rest, see line 76—81, p. 289, 75] and agreeing with its nom. λόγος, &c., as in line 82—83, p. 289.

Δειλόν,—fr. δειλός—adjec. of 3 term. min. &c., as in l. 19—23, above.

80] It is neut., sing., nom. agreeing with κακόν, &c., as in l. 7—9, above.

δ,—like δ, l. 89—96, &c., p. 294.

πλοῦτος,—same as θυμός, l. 98—85] 101, p. 294.

καί, conjunct. copulat.

φιλόψυχον,—fr. φιλόψυχος,—adj. of 2 terminations and all genders; see l. 101—3, p. 294 & l. 1—6, above.

90] It is neut. sing. nom. agr'g. with κακόν, &c., as in l. 7—9, above. κακόν,—see lines 56—61, above.

‘Ο,—see l. 89, 90, p. 294. It is prefixed to Πήγασος, &c. as l. 91—93, p. 95] 294, and is masc. sing. nom. agreeing with it in gend. &c., see as in l. 96, 97, p. 294.

Πήγασος,—see l. 98—103, p. 294. It is sing. nom. to ἦν.

100] ἵππος,—see l. 98—103, p. 295. It is nom., after ἦν, &c., as in l. 60, 61, above.

ἦν,—fr. εἰμί,—irreg. defect. verb in μι, and thus conj.: pres. εἰμί, im- 105] perf. ἦν, fut. (fr. the mid.) ἔσομαι; see B. § 108, IV.; F. p. 112, I. A. p. 89, S. § 118, p. 145.

is masc. sing. nom. agreeing with
5] ἵππος, &c., as in l. 7—9, p. 295.

Ἡ, —fr. ἰ, ἡ, τό, —see l. 26, 27, p. 294. It is prefixed to Αἴγυπτος, —see as in l. 28—30, p. 295; and is-fem. sing. nom., &c. —see as in l. 95—10] 97, p. 294.

Αἴγυπτος, subst. fem., 2nd dec.; and dec'd. like λόγος; B. § 35; F. p. 12; A. p. 25. It is sing. nom. to ἔστι.

15] δῶρόν, —same as εἰδωλόν, l. 56—61, p. 295.

ἔστι, —put for ἔστί, the accent being thrown back on δῶρόν, which has thus two accents, —see as in line 20] 65 to 67, p. 295. It is fr. εἰμί, &c., see line 76 to 81, p. 289, and agreeing with its nominative Αἴγυπτος, &c. see as in lines 82, 83, p. 289.

25] τοῦ, —fr. ἰ, ἡ, τό, &c., as l. 89—91, p. 294. It is masc. sing. gen. prefixed to Νεῖλον, —see as in l. 91—94, p. 294; and agreeing with it, in gend., &c. —see as in l. 95—30] 97, p. 294.

Νεῖλον, —fr. Νεῖλος, —see line 98—100, p. 294. It is sing. gen. gov. by δῶρόν, &c., l. 12, p. 295.

Μη, a negative adverb.

35] κατόκνει, —fr. κατοκνέω, —an active, intrans., contract. verb, and thus conj.: pres. κατόκνει. It is imperat. pres. (like ποιεέ, ποιεῖ, B. § 105, p. 171; like φίλεε, φίλει, F. p. 40] 100; A. p. 140; S. § 116, p. 145;) 2nd pers. sing., having συ, τῆς, understood, for its nom.: F. R. III, Obs. 1, p. 146; A. 7, p. 232; S. § 157, note 5.

45] μακρὰν, —fr. μακρός, —adj. of 3 term. and all gend. (see as in l. 19—23, p. 295,) and dec. like μικρός, B. § 63; F. p. 40; ἱερός, A. p. 49; ἄξιος, S. § 49, 1. It is fem. sing. acc. 50] agreeing with ὁδόν, &c. as in l. 7—9, p. 295.

ὁδόν, —fr. ὁδός, —see line 9—11, above. It is sing. acc. after the intrans. verb, πορεύεσθαι, B. § 130, 2;

are often used in the same way as the masc. article, as τὸ ὁδόν, instead of ὁδός, B. § 123, 1; R. F. R. II, Obs. 2, p. 144; A. 2, 233; S. § 137, note 1.

πορεύεσθαι, —fr. πορεύομαι, the middle voice of πορεύω; and thus conj. 65] pres. πορεύομαι, infin. πορεύεσθαι. It is infin. pres. (formed like τύπτειν, [fr. τύπτωμαι,] B. § 103, 132; A. p. 100; S. § 74, p. 75; 1) πείθεσθαι, [fr. πείθομαι,] F. p. 81,) 70] gov. by the other verb, κατέλκει; B. § 141, 2; F. R. XXIX, 175; A. infin. 1, p. 245; S. § 219, 1, πρόσ, a preposition.

τούς, —see l. 89—91, p. 294. It

75] masc. plur. acc. agreeing with some substantive, ἀνθρώπων, understood, —for rule, B. 125, 4, Rem. 3; F. R. VIII, Obs. Rem. 4, bottom of p. 154; S. § 138, 80] διδάσκειν, —fr. διδάσκω, —an active trans. verb, 2nd conj. of Baryton verbs, (see B. § 91, 2; F. p. 63; A. 1, p. 90,) and thus conj.: pres. διδάσκω; fut. διδάξω; perf. διδάξα; B. 85] § 114, p. 214; F. p. 128; A. p. 176; S. § 118, p. 142. It is pres. infin. (like τύπτειν, [fr. τύπτω,] B. § 103, p. 132; A. p. 91; S. § 74, p. 75; like πλέκειν, [fr. πλέκω,] F. p. 90] 64;) and coming after the participle ἐπαγγελομένους; B. § 141, 1; F. R. XXIX, p. 175; A. 1, p. 245; S. § 219, 1.

τι, —put for τί, the accent being 95] thrown back on διδάσκειν, —for the cause of this, see B. § 14, 2 a, and § 14, 4; F. p. 226, ENCLITICS, 1; A. IV, 2, p. 279; S. § 22, (2.) It is fr. τις, an indefinite adj. pron., 100] and thus declined: nom. τις, τι; gen. τινός, &c.: B. § 78, 1; F. p. 57; A. 5, p. 82; S. § 69, 1. It is acc. neut., agreeing with χρέμα, thing, understood, or used substantively, 105] tively, —for rule, B. § 128, 1; F. R. II, Obs. 4, p. 145; A. —. The student will observe the difference between τίς, the interrogative, who? or, what? and τις, the indefinite, any one. The

has always the acute accent on the latter, when accented at the grave.

μον, —fr. χρήσιμος, —adject. of term. &c. —see lines 19 to 23,

It is neut. sing. nom. agreeing with χρήμα, understood, —see as in l. 296.

ελλομένους, —fr. επαγγελλόμενος, —the present participle of λομαι, and formed like τυπτό-

fr. τύπτομαι, B. § 103, p. 132; 100; S. § 74, 5, p. 75; like nos, (fr. σπείρομαι,) F. p. 93.

It is of 3 termin. and all is dec'd. like, &c.; see as in l. 293; and is masc. &c., 5—77, p. 296.

fr. δ, ή, τό, —prepos. art.: see l. 89—91, p. 294. It refers to from which it is separated

intervention of Ἑρακλέους, 125, 1; F. R. VIII. Obs. 6,

near bottom of p. 145; S. § 140, 1,) and is masc. plur. gr'g., &c. see l. 96, 97, p. 294.

κλέους, —fr. Ἑρακλῆς, —subst. contract. of 3rd dec.; and c'd.; nom. Ἑρακλ-ῆς, contr.

into Ἑρακλ-ῆς, F. p. 23; A. see Περικλῆς, B. § 53; S. § 1.

It is sing. gen., gov. by —see as in l. 60, 61, p. 295.

οι, —fr. ἔκγονος, —see l. 98—100, p. 294. It is plur. nom.

θον.

θον, —fr. κατέρχομαι, —an ir-

middle verb, and thus conj.: κατέρχομαι, 2 aor. κατήλθον,

Attically κατήλθον, (see ἔρχο- § 114, p. 217; F. p. 129; A.

S. § 118, p. 149.) It is 2nd indic., 3rd pers. plur. (like

[fr. τύπτω.] B. § 103, p. 133; F. p. 65; A. p. 92; S. § 74,

agreeing with its nom. ἔκγονοι, see l. 82, 83, p. 289. For the

see as in line 50—52, p. 292.

the position of the aug., as in l. 80 to 89, p. 291.

εις, a preposition.

την, —fr. δ, ή, τό, —prepos. art. B. § 75; F. p. 7; A. p. 19; S. § 63.

It is prefixed to Πελοπόννησον, &c., 55] as in l. 92—94, p. 294; and is

fem. sing., acc. agreeing with it, in &c., see as in l. 96, 97, p. 294.

Πελοπόννησον, —fr. Πελοπόννησος, see l. 11—13, p. 296. It is sing. acc.

60] gov. by εις, —see as in l. 45, 46, p. 291.

— § 2. —

Οι, —see as in l. 19, this page. It is pref. to Αἰγυπτιοι, (see as in l. 92

—94, p. 294,) and is masc. plur., 65] nomin., agreeing with it, in

&c., see l. 96, 97, p. 294.

Αἰγυπτιοι, —fr. Αἰγυπτιος, —subst.* masc. 2nd dec. &c.; see l. 99, 100,

294. It is plur., nom. to κατήλθον. 70] τὸν, —fr. δ, ή, τό, &c., l. 89—

91, p. 294. It is pref. to ἥλιον, (see as in l. 92—94, p. 294,) and is masc.

sing., acc. agreeing with it, &c., see l. 95—97, p. 294.

75] ἥλιον, —fr. ἥλιος, &c., see l. 89—100, p. 294. It is the acc. sing.

before εἶναι: B. § 142, 2; F. R. IV., p. 147; A. —; S. § 166, note 2.

καὶ, conjunction. 80] τὴν, see l. 52—54, this page.

It is pref. to σελήνην, see as in l. 92—94, p. 294.

σελήνην, —fr. σελήνη, —see l. 48—50, p. 294. It is sing. acc., &c., see as

85] in l. 77, 78, above.

εἶναι, —see l. 33 to 41, p. 287.

λέγουσιν, —fr. λέγω, —see l. 1 to 4, p. 287. It is pres. indic. 3rd

pers. plur. ν, being added; for 90] which, see B. § 30, 2; F. p.

52; A. X. 1, 2, 3, p. 11 and 12; (like τύπτονται, [fr. τύπτω,] B. § 103;

A. p. 92; S. § 74, p. 76; like πλέκου- σι, [fr. πλέκω,] F. p. 68,) agreeing

95] with its nom. Αἰγυπτιοι, in, &c. —see l. 82, 83, p. 289.

Ο, —see l. 89—91, p. 294. It is

τριήρης: *B.* § 49; *F.* p. 22; *A.* p. 38; *S.* § 42. It is sing. nom. to *μισεῖ*.

μισεῖ,—fr. *μισέω*, *μισῶ*,—reg., act., **10]** trans., contract. verb; and thus conj.: pres. *μισέω*, *μισῶ*. It is pres., indic.; 3rd pers. sing., (like *φιλεῖ*, [fr. *φιλέω*,] *F.* p. 99; *A.* p. 140; *S.* § 116; like *ποιεῖ*, [fr. *ποιέω*,] *B.* **15]** § 105, p. 171,) and agreeing with its nom. *Ἄρης*, in, &c.—see *l.* 82, 83, p. 289.

τοὺς,—see *l.* 74—79, p. 296.

κακοὺς,—fr. *κακός*,—see *l.* 18—23, **20]** p. 295. It is masc. plur. acc. used substantively, or agreeing with *ἄνθρωπος*, *men*, understood, (*B.* § 123, 2; *F. R.* II., *Obs.* 9, p. 145; *S.* § 138, 1,) and gov. by the verb **25]** *μισεῖ*,—see as in *l.* 104—106, p. 292.

Οἱ,—as in *l.* 19, 20, p. 297. It is pref. to *Πυγμαῖοι*, (see as in *l.* 92—94, p. 294,) and is, &c.,—see *l.* 25, **30]** 26, p. 297.

Πυγμαῖοι,—fr. *Πυγμαῖος*,—see *l.* 6 and 7, p. 293. It is plur. nom. to *πολεμοῦσιν*.

τοῖς,—see *l.* 49 and 50, p. 295. It **35]** is pref. to *γεράνοις*,—see as in *l.* 2 and 3, p. 294; and is masc., dat. plur. agreeing, &c., see *l.* 4 and 5, p. 294.

γεράνοις,—fr. *γέρανος*,—see *l.* 98—**40]** 100, p. 294. It is plur. dat. gov. by *πολεμοῦσι*: *B.* § 133, 1 and 2, *a.*; *F. R.* XX., and XX., iii., 3, p. 167; *A.* 2, p. 241; *S.* § 195, 1.

πολεμοῦσι,—fr. *πολεμέω*,—act. trans. **45]** contract. verb, and thus conj.: pres. *πολεμέω*, *πολεμῶ*, fut. *πολεμήσω*. It is pres. indic.; 3rd pers. sing. (like *ποιοῦσι*, [fr. *ποιέω*,] *F.* p. 99; *A.* p. 140; *S.* § 116,) and agreeing with **50]** its nom. *Πυγμαῖοι*, &c., see *l.* 82, 83, p. 289.

— § 3. —

Ἄλκω,—fr. *ἄλκος*,—see *l.* 98—101, p. 294. It is dual. nom. to *ἑστόν*.

συννόμω,—fr. *σύννομος*,—see *l.* 10 **60]** 104, p. 294, and 1—6, p. 29. It is masc. dual, nom. referring to and agreeing with, *ἄλκω* and *ἵππῳ* in gend. &c., see *l.* 8, 9, p. 295.

ἑστόν,—fr. *εἰμί*,—which see, *l.* 52 **65]** 57, page 285. It is pres. indic. 3rd pers. dual, agreeing with its two nominatives, *ἄλκω* κ *ἵππῳ*, in numb. and pers.—see as in *l.* 82, 83, p. 289.

70] *λέαινα*,—see *l.* 33—36, p. 29. It is connect. by *καὶ*, with *λέων*, and both are nom. to *ἵασιν*.

δὲ, conjunct, used here without *μέν*.

75] *καὶ*, conj.

λέων, subst. masc., 3rd dec.; and thus dec'd.: nom. *λέων*, gen. *λέοντος*, &c., like *θώς*, *F.* p. 15; see *λέων*, *B.* § 43; *A.* p. 30; *S.* § 35, 2. It is **80]** sing. nom. connected by *καὶ* to *λέαινα*, &c., see *l.* 58, above.

οὐ,—see *l.* 68—72, p. 287.

τήν,—fr. *ὁ*, *ἡ*, *τό*,—see *l.* 89—93, p. 294. It is fem. sing. acc. referring **85]** to *ὁδόν*,—way or road,—understood; *B.* § 125, 4, *Rem.* 3; *F. R.* VIII., *Obs.* 6, *Rem.* 4, at bottom of p. 154; *S.* § 140, note 5.

αὐτήν,—fr. *αὐτός*,—adj. pron. of 3 **90]** term. and all gend. (*B.* § 74, 1; *F.* p. 56,) and dec. like *ὅς*, *ἥ*, *ὅ*: *B.* § 75; *F.* p. 56; *A.* 4, p. 82; see *S.* § 65, 1. It is, &c.—same as *l.* 86—89, above.

95] *ἵασιν*,—fr. *εἶμι*, *to go*,—irreg. verb. in *μι*, and thus conj.: pres. *εἶμι*, imperf. *εἶν*, or *ἔειν*, pluperf. *εἵκειν*, 2 aor. *ἶον*: *B.* § 108, V. p. 199; *F.* p. 115; *A.* p. 158; *S.* § **100]** 118, p. 146. It is pres. indic. 3rd pres. plur.—ν being added, (for which, see as in *l.* 90—92, p. 297,) agreeing with the two sing. nominatives, *λέων* and *λέαινα*, joined by **105]** the conj. *καὶ*: *F. R.* VII. p. 152; *S.* § 157, 3; *B.* —; *A.* —.

Ἥ,—see *l.* 26, 27, p. 295. It is pref. to *ὀργή*,—see as in *l.* 28—30, p.

also, l. 30—32, same page.
—see l. 48—51, p. 294. It is
ing. conn. by *kai* to *δυνεσία*,
h are nom. to *ἀπώλεσαν*.
kai, conj.

ία,—see l. 58—61, p. 294. It
sing., &c., see l. 3 and 4,

—fr. *δύο*,—see l. 5—11, p. 294.
is neut. dual, nom. agree-
κάκω, in gend. num. &c.—
l. 8 and 9, p. 295.

ω,—fr. *μεγίστος*, the superla-
μέγας, (comp. *μειζων*, super.
γίσιος,) and an adj. of 3
nd all gend., &c.—see l. 19
295. It is neut. dual, &c.
δύω.

—fr. *κάκον*,—see l. 62—65, p.
5. It is nom. dual, signi-
e same thing with, or, put
ition to,—*ὀργή καὶ δυνεσία*,
le, see as in l. 68, 69, p. 294.
—fr. *πολύς*,—an irreg. adj.

3 term. and all gend.: see
1; *F.* p. 49, at bottom; *A.*
64; *S.* § 56. It is masc.

cc. used substantively, or
with *ἄνθρωποις*, *men*, un-
rstood: (*B.* § 123, 2; *F.* *R.*
9, p. 145; *S.* § 138, 1,) and
the trans. verb *ἀπώλεσαν*,—
see l. 104—106, p. 292.

αν, —fr. *ἀπόλλυμι*, —irreg.
t. trans. verb, and thus
res. *ἀπόλλυμι*, fut. *ἀπολέσω*,
λεκα, or *ἀπολώλεκα*, 1st aor.

—see *δλλυμι*, *B.* § 114, p. 233;
3, at bottom; *A.* p. 186; *S.*

8, p. 159. It is 1st aorist,
rd pers. plur.—like *ἔτυψαν*,
3, p. 134; *F.* p. 77; *A.* p.
74, p. 76,) and agreeing

two sing. nom. *ὀργή* and
δυνεσία, joined together by
as in l. 105 and 106, p.

or the formation of 1st aor.,
6, 1; *F.* p. 77; *A.* p. 108;

1, as if from a pres. *ΟΑΩ*,
ΟΑΕΩ.) For the aug., the
see *B.* § 83, 1; *F.* *II.* p. 72;
101 and 1, p. 104; *S.* § 80,
or the position of the aug.

COMP. VERBS, 1, p. 106; *S.* § 82, 1,
and *Rem.*

'Ο,—see l. 89—91, p. 294. It is
pref. to *Ζεῦσις*, &c., as in l. 91—94,
60] p. 294.

Ζεῦσις, subst. masc. contr. of 3rd
dec.; and dec'd. like *πόλις*, *B.* § 51,
p. 57; *A.* p. 40; *S.* § 43, 3; *ἔφης*,
F. p. 23; but remark *Obs. thereon*,
65] according to which, decline
Ζεῦσις. It is sing. nom. to *ἐποίησεν*.

ἐποίησεν,—fr. *ποιέω*, —act. trans.
contr. verb; and thus conj.: pres.
ποιέω, *ποιῶ*, fut. *ποιήσω*, perf. *πεποίηκα*,
70] 1st aor. *ἐποίησα*, (*ἐποίησας*, *ἐπ*
οίησε, [*ν*] as in l. 90—92, p. 297.) It
is 1st aor., indic.; 3rd pers. sing.

(like *ἔπεισε*, [*fr.* *ἔπεισα*,] *F.* p. 69;
like *ἔτυψε*, [*fr.* *ἔτυψα*,] *A.* p. 92; *S.*
75] § 74, p. 76; see *ἐποίησα*, *B.* §
103, p. 173,) and agreeing with *Ζεῦ*
σις, in, &c. For the formation of
1st aor., see as in l. 48, 49, this page.

For the augment—the syllabic,—
80] see *B.* § 82, 1, 3; *F.* *I.*, p.
72; *A.* *AUG.* 2, p. 101, and 1, p. 102.

'Ἰποκένταυρον, —fr. 'Ἰποκένταυρος,
—see l. 98—100, p. 294. It is sing.
acc. gov. by *ἐποίησεν*,—for rule, see
85] as in l. 104—106, p. 292.

ἀνατρέφουσιν,—fr. *ἀνατρέφω*,—pres.
participle of act. trans. verb *ἀνατ*
ρέφω, and dec'd. like *ἐκών*, *B.* § 63,
p. 72; *S.* § 53, 7; like *τύπτων*, *F.* p.
90] 67; *A.* p. 56. It is fem. sing.
acc. referring to, and agreeing with
'Ἰποκένταυρον, in gend. &c.

παιδίω,—fr. *παιδίον*,—see l. 62—65,
p. 295. It is acc. dual. gov. by the
95] trans. partic. *ἀνατρέφουσιν*: *B.*
§ 130, 2; *F.* *R.* XXXI, p. 177; *A.*
1, p. 243; *S.* § 162, 2, and § 163, 1.

'Ἰποκένταυρω, see as in l. 82, 83,
this page. It is acc. dual. signify-
100] ing the same thing as, or
put in appos. to, *παιδίω*,—see as in l.
68, 69, p. 294.

διδόνω,—fr. *δίδωμι*,—see l. 103,
104, p. 294, and l. 1—6, p. 295. It
105] is neut. dual. acc. agreeing
with *παιδίω*, in, &c.
καμίζω, adverb. qualifying *ὑπὶ*.

to, and agreeing with *ανθρώποι*, understood:—*for rule, see as in l. 92*
5] —97, p. 294.

τά,—fr. *β*, &c., see l. 89, 90, p. 294.
It is neut. plur. nom. pref. to, and agreeing with *ἄκρα*, in, &c.—*for rule, see as in l. 92—94, p. 294.*

10] *ἄκρα*,—fr. *ἄκρον*,—see l. 62—65, p. 295. It is plur. acc. gov. by the trans. particip. *ἐνοικοῦντες*,—*for rule, see as in l. 96, 97, p. 299.*

τοῦ,—fr. *β*, *ή*, &c. It is masc. sing. **15]** gen. prefixed to, and agreeing with *Ἄθω*, in, &c.—*for rule, see as in l. 92—97, p. 294.*

Ἄθω,—fr. *Ἄθως*,—subst. masc.; an Attic form of 2nd dec.; and de-
20] clined like *νεώς*: *B. § 37; F. § 37; F. p. 14; S. § 32, 2; λαγώς*, *A. p. 27; except that Ἄθως generally makes Ἄθω in the acc.—for which, see B. § 37, 2; F. p. 14, Obs. 2; 25]* *A. 2, p. 27; S. § 33, Rem. 1.* It is sing. gen. gov. by *ἄκρα*,—*for rule, see as in l. 60, 61, p. 295.*

ἐνοικοῦντες,—fr. *ἐνοικέων*, *ἐνοικῶν*,—pres. part. of act. trans. contr. verb
30] *ἐνοικέω*, *ἐνοικῶ*, and is thus declined: nom. *ἐνοικέων*, *ἐνοικῶν*, *ἐνοικέουσα*, *ἐνοικῶσα*, *ἐνοικέον*, *ἐνοικοῦν*, gen. *ἐνοικέοντος*, *οὔντος*, *ἐνοικέουσης*, *οὔσης*, *ἐνοικέοντος*, *οὔντος*, &c., see **35]** *ποιέων*, *B. § 105, p. 171; φιλέων*, *F. p. 100; A. p. 171; S. § 116, p. 121.* It is masc. plur. nom., referring to, and agreeing with *ἄνδρες*, understood;—*see as in l. 33—35, p. 40]* 295.

μακροβιώτατοι,—fr. *μακροβιώτατος*, the superlat. of *μακρόβιος*, compar. *μακροβιώτερος*, super. *μακροβιώτατος*, (*for formation of deg. of Comp., see 45]* as in l. 89, 90, p. 290.) It is an adj. of 3 term. and all gend. &c. *see as in line 19—23, p. 295.* It is masc. plur. nom. after *εἶναι*, (*see as in l. 66, 67, p. 295,*) and agreeing
50] with *ανθρώποι*, understood; *see l. 78, 79, p. 296.*

εἶναι,—see l. 33—37, p. 287. It is pres. infin. after *λέγονται*,—*for rule, see B. § 141, 1; F. R. XXIX, p.*

conj.: pres. *λεγομαι*, perf. *λέλει*, **60]** 1 aor. *ἐλέχθην*. It is p. indic. 3rd pers. plur. (like *τῷτοι* *B. § 103, p. 133; A. p. 96; S. § p. 79; like πλίκονται*, *F. p. 85;*) referring to *ανθρώποι*, understood
65] with *οἱ*, above; *F. Rule 1 Obs. 1, p. 146; A. 7, p. 232; S. 157, note 8, (1.)*

Πολλάκις, adverb, qualifying *ἐλάτυσεν*.

70] *ανθρώπων*,—fr. *ἄνθρωπος*,—l. 98 to 100, p. 294. It is plur. gen. gov. by *νόον*,—*for rule, see as in l. 60, 61, p. 295.*

ὄργη,—see l. 12 to 14, p. 285.

75] is sing. nom. to *ἐξεκάλυψε*. *νόον*,—fr. *νόος*, *νοῦς*,—subst. mas. contract. of 2nd dec., like *πλόος*, *πλοῦς*, *B. § 36; see νόος*, *F. p. 13; p. 28; S. § 34.* It is sing. acc. gov. by act. trans. verb, *ἐξεκάλυψε*,—*for rule, see as in l. 104 to 106, p. 292.*

ἐξεκάλυψέ,—act. trans. verb, 1 conj. of Barytones, (*see as in l. 30* **85]** 37, p. 294,) and thus conj. pres. *ἐκκαλύπτω*, fut. *ἐκκαλύψω*; 1 aor. *ἐξεκάλυψα*, [*ἐξεκάλυψας*, *ἐξεκάλυψε*.] It is 1 aor. indic. 3rd pers. sing. (like *ἐτυψε*, [fr. *ἐτυψα*,] *B. § 103, p. 133* **90]** *F. p. 64; A. p. 92; S. § 74, p. 76;*) and agreeing with its nom. *ὄργη*, in, &c. For formation, *see as in l. 48, 49, p. 299.* For the augment, *as in l. 80 to 89, p. 291.* For **95]** the position of the aug., *as in l. 80—89, p. 291.*

κρυπτόμενον,—fr. *κρυπτόμενος*,—part. pres. of *κρύπτομαι*. It is formed like, &c., *see l. 11 to 14, p. 297.* It is of **100]** 3 term., &c. (*see as in l. 19 to 23, p. 295,*) and is masc. sing. acc., agreeing with *νόον*, &c.

κάτοπτρον,—see l. 62, 63, p. 295.

It is sing. nom., after *ἐστ'*—*for rule,*

105] *see as in l. 66, 67, p. 295.*

εἶδους,—fr. *εἶδος*,—substant. neut. contr. of the 3rd dec. and dec'd. like *τεῖχος*, *B. 49; F. p. 22; A. p.*

§ 42. It is sing. gen. gov. *ῥον*,—for rule, see as in l. 295.

—see l. 98—100, p. 294. It is sing. nom. to *ἔστί*.

—put for *ἔστί*, the *τ* being cut off, because the next word, *οἶνος*, begins with a vowel, (see B. § 29, l. 1, p. 5; A. IX. 1, p. 10; S. § 25;) and the accent being thrown back,—for this, see as in l. 295. It is fr. *εἰμί*, which is pres. 1st pers. sing. agreeing with *ἑλκός*, &c.

—see l. 98—100, p. 294. It is sing. nom. to *ἔστί*, understood,—see l. 101, 102, p. 294.

—see l. 73, p. 298.

νοῦ,—fr. *νόος*, *νοῦς*,—see l. 76—80. It is contr. for *νόον*, sing. gen. gov. by *κάτοπτρον*, understood: B. § 132, Rem. 4, p. 156; F. R. X. Obs. 3, p. 156; S. § 132; A. —.

—fr. *ἀνήρ*,—subst. masc., and thus dec'd: nom. *ἀνήρ*, acc. *ἄνδρα*, dat. [*ἀνέρι*] *ἀνδρί*, gen. [*ἀνδρα*] *ἀνδρῶς*, voc. *ὦ ἄνερ*, &c., S. § 56, l. 1; F. p. 26; A. p. 10, 2. It is sing. gen. gov. for rule, see as in l. 60, 61,

see l. 98—100, p. 294. It is sing. nom. to *ἔδειξε*.

fr. *δείκνυω*, or *δείκνυμι*, act. pres. *δείκνυμι*, fut. [as if fr. *δείκνυμι*, perf. *δέδειχα*, 1st aor. *ἔδειξας*, *ἔδειξε*,] &c.: see S. § 107, p. 187; F. p. 106; S. § 118, p. 141. It is 1st pers. sing. (like *ἔδειξε*, see as in l. 89—91, p. 300,) agreeing with its nom. For the form. &c., see as in l. 299.

—see as in l. 76—79, p. 300. acc., gov. by act. trans. *ἔδειξε*,—for rule, see as in l. 296, p. 292.

— § 5. —

POSITION.

3rd dec.; and dec'd. like *κόραξ*, B. § 55] § 43, p. 51; S. § 35, 2; λαΐαψ, F. p. 15; *πέρυξ*, A. p. 31. It is sing. dat. gov. by *ἐν*: B. § 148, 1; F. R. XLVIII., p. 190; A. p. 210; S. § 203.

60] *τῆς*,—see l. 52, 53, p. 297. It is fem., sing. nom. prefixed to *Σικελίας*, (see as in l. 92—94, p. 294,) and agreeing with it in gend., &c. *Σικελίας*,—fr. *Σικελία*,—subst. fem.

65] 1st dec.; and dec'd. like, &c. see l. 61—63, p. 289. It is sing. gen. gov. by *πόλει*, a city, understood,—for rule, see B. § 132, Rem. 4, p. 270; F. R. X., Obs. 3, p. 156; 70] S. § 173; A. —.

Ἀφροδίτης,—fr. *Ἀφροδίτη*,—see l. 7—9, p. 290. It is sing. gen. gov. by *νέως*,—for rule, see l. 60, 61, p. 295.

75] *νεώς*,—see line 20—22, page 300. It is singular, nominative to *ἔστιν*.

ἔστιν,—see l. 18—24, p. 290. It is 3rd pers. sing. agreeing with *νεώς*, 80] &c., &c.

ἅγιος,—see l. 45—49, p. 296. It is masc., sing. nom. agreeing with *νεώς*, &c. It has only posit. *ἅγιος*, super. *ἁγιστος*.

85] *ὃς*,—fr. *ὅς*, *ἡ*, *ὅ*,—post-positive article: B. § 87; a relative pronoun, F. p. 56; A. p. 82; S. § 71, l. 1. It is masc. sing., referring to the antecedent, *νεώς*, and agreeing with it, in gend. and numb.; B. § 144, 1; F. R. VI. p. 150; S. § 150, l. 1. It is dat. gov. by *ἐν*, &c., see as in l. 57—59, above.

πολύ,—*πολύς*, *πολλή*, *πολύ*,—see l. 55—56, p. 295. It is neut. sing. nom. agreeing with *πληθος*, &c.

πληθος,—see l. 106—108, p. 300. It is sing. nom. to *τρέφεται*.

περιστερῶν,—fr. *περιστέρα*,—see l. 58—61, p. 294. It is gen. plur. gov. by *πληθος*, &c.

τρέφεται,—fr. *τρέφωμαι*,—pass. voice of *τρέφω*, and thus conj.: pres. *τρέφωμαι*, perf. *τέθραμμαι*, 2 aor. *ἐτράφην*, 105] see B. § 114, p. 228; F. —; A. p. 191; S. § 118, p. 165. It is 3rd pers. sing. pres. indic. like *τύπτεται*, (fr. *τύπτομαι*), B. § 103, p. 138; F. p. 81; A. p. 96; S. § 74, p. 70—

ληγᾶ, 2 aor. pass. ἐπλήγη, (ἐπλήγησθαι, 5] ἐπλήγη.) It is 3rd pers. sing., 2 aor. indic. pass. (like ἐτύπη, [fr. ἐτύπησθαι,] *B.* § 103, *p.* 138; *A.* *p.* 96; *S.* § 74, *p.* 79; like ἐπλάκη, *F.* *p.* 85,) and agreeing with its nom. Ἀδω-
10] νις, &c. For formation of 2nd aor. pass., see *F.* *p.* 92; *A.* *p.* 117; *S.* § 110. For aug., as in *l.* 79—81, *p.* 299.

Πρόκνη—see as in line 48—51, *p.* 15] 294. It is sing. nom. to ἐγένετο.

ἰγένετο,—fr. γίγνομαι, or γίνομαι, irreg. neut. verb. and thus conj.: pres. γίγνομαι, or γίνομαι, fut. (fr. **30]** ΓΕΝΩ,) γενήσομαι, perf. γεγνημαι, perf. mid., or 2nd perf. γέγονα, 2nd aor. ἐγένονην, [ἐγένον, ἐγένετο,] see further, *B.* § 114, *p.* 214; *F.* *p.* 127; *A.* *p.* 174, 175; *S.* § 118, *p.* 25] 140. It is 3rd pers. sing.; 2 aor. indic., like ἐτύπετο, (fr. ἐτυπόμην,) *B.* § 103, *p.* 138; *F.* *p.* 127; *A.* *p.* 96; *S.* § 74, *p.* 82; and agreeing with its nom. Πρόκνη, &c. For the **30]** form of this 2 aor., see *B.* § 94, 2, *c.*; *F.* *p.* 97; *A.* *p.* 119; (this 2 aor. is formed as if from a 2 aor. act., ἔγενον,) *S.* § 115, 2, (from a present, ΓΕΝΩ.) For the aug., as **35]** in *l.* 79—81, *p.* 299.

ἀηδών, subst. fem. 3rd dec.; and thus dec'd: nom. ἀηδών, gen. ἀηδόνης, &c., like δαίμων, *B.* § 43; *A.* *p.* 30; *S.* § 35, 2; like παῖάν, *F.* *p.* 15. It **40]** is sing., nom. after ἐγένετο,—for rule, see as in *l.* 66, 67, *p.* 295.

Φιλομήλα,—see *l.* 58—61, *p.* 294. It is sing. nom. to ἐγένετο, understood.

45] χελιδών,—same as ἀηδών,—*l.* 38—41, above.

Τηρεὺς, subst. masc. contr. of 3rd dec.; and thus dec'd: nom. Τηρεὺς, gen. Τηρέως, &c., like βασιλεύς: *B.* **50]** § 52; *F.* *p.* 23; *A.* *p.* 41; *S.* § 44. It is sing. nom. to ἐγένετο.

ἔποψ, subst. masc. 3rd dec.; and thus dec'd: nom. ἔποψ, gen. ἐπόπος, &c., see *l.* 38—41, above.

55] ἐλέφας, subst. masc. 3rd de-

60] to ὀρρώδει.

δράκοντα,—fr. δράκων, subst., ma- and thus dec'd: nom. δράκων, ge- δρακόντος, &c., like λῶων, *B.* § 43; *p.* 30; *S.* § 35, 2; like λαῖλαψ, *F.* **65]** 15. It is sing. acc. gov. trans. verb ὀρρώδει, &c.

ὀρρώδει,—fr. ὀρρώδew,—act. trans. contr. verb. and thus conj.: pres. ὀρρώδew, contr. into ὀρρώδω, fut., *p.* **70]** in use. It is 3rd pers. plur. pres. indic. (like ποιεῖ, [fr. ποιεῖν,] *B.* § 105, *p.* 171; like φιλεῖ, [fr. φιλεῖν,] *F.* *p.* 99; *A.* *p.* 140; *S.* § 118, *p.* 119;) and agreeing with its nom.

75] ἐλέφας, &c.

Γλαῦκος, see *l.* 98—100, *p.* 294. It is sing. nom. to πνέθανεν.

ἔτι, adverb.

νήπιος,—see *l.* 103, 104, *p.* 294, and **80]** *l.* 1—6, *p.* 295. It is masc. sing., nom. coming after ὑπάρχων,—for rule, see *l.* 66, 67, *p.* 295.

ὑπάρχων, pres. part. of intrans. verb ὑπάρχω, and dec., &c., see *l.* 23 **85]** —25, *p.* 303. It is masc. sing. nom., agreeing with Γλαῦκος, &c., &c.

μῦν,—fr. μῦς, see *l.* 96—100, *p.* 303. It is sing. acc. gov. by the partici- **90]** ple, διώκων,—for rule, see *l.* 74 —76, *p.* 293.

διώκων, pres. part. of trans. verb, διώκω. It is, &c., same as ὑπάρχων, above.

95] εἰς, preposition.

μέλιτος,—fr. μέλι,—subst. neut. 3rd dec.; and thus dec'd: nom. μέλι, gen. μέλιτος, &c., like πρᾶγμα, *B.* § 43, *p.* 51; *S.* § 35, 2; like σῶμα, *F.* **100]** *p.* 15; *A.* *p.* 32. It is sing. gen. gov. by πίθον, &c.

πίθον,—fr. πίθος,—see *l.* 98—100, *p.* 294. It is sing. acc. gov. by εἰς,—for rule, see as in *l.* 44—46, *p.* 291.

105] πεσών, 2 aor. part. of verb πίπτω. It is, &c., same as ὑπάρχων, above.

ἀπέθανεν,—fr. ἀποθνήσκω,—intrans., irreg. verb. and thus conj.: pres. **110]** ἀποθνήσκω, fut. ἀποθανοῦμαι,

ποτέθηκα, 2 aor. ἀπέθανον, [ἀπέ-
θανε,] see θνήσκω, *B.* § 114,
F. p. 130; *A.* p. 181; *S.* §
151. It is 3rd pers. sing., 2
r. indic. (like ἔτυπε, [fr. ἔτυ-
πε,] *B.* § 103, p. 134; *F.* p. 65; *A.* p.
§ 74, p. 76;) and agreeing
s nom. Γλαῦκος, &c. For the
f 2 aor. act., see *B.* § 96, 2,
; *F.* p. 79; *A.* p. 110; *S.* §
aking care to observe, that
aor., as well as that of the
verb θνήσκω, is formed from
For the aug. &c., see as in
77—89, p. 291.

— § 2. —

σαντο,—fr. διασπάσμαι,—the
ice of the trans. contr. verb
and thus conj.: pres. διασ-
ασπῶμαι, 1 aor. διεσπασάμην,
διεσπάσω, διεσπάσατο, &c., 3
r. διεσπασαντο.] It is 3 pers.
aor. indic. (like ἐτύψαντο,
άμην,] *B.* § 103, p. 140; *F.*
p. 100; *S.* § 74, p. 82;) and
agreeing with its nom.
&c. For form. of 1 aor. *B.*
§ 94, 2 d; *F.* p. 96; *A.*
S. § 115, 1. For the aug.
as in l. 77—89, p. 291.

Πενθεία,—fr. Πενθείς,—see l.
p. 304. It is sing. acc. gov.
verb, διεσπασαντο, &c.

δες,—fr. Μαίνάς,—substant.
dec.; in l. 88, 90, p. 302.
is plur. nom. to διεσπασαν-

υ, —fr. Θράκη,—see l. 48—
4; see also, note on l. 67, p.
is plur. nom. to διεσπασαντο,
understood.

—fr. Ὀρφεύς,—same as
bove.

να,—fr. Ἀκταίων,—subst.
c., see l. 38, 39, p. 304. It
&c., see l. 31, 32, above.

fr. κύων,—subst., common
re fem., 3rd dec. and thus
om. κύων, gen. [κυονος] κύνος,

p. 295. It is masc. nom. plur.
agreeing with ἄνδρες, &c.

55] ἄνδρες,—fr. ἀνὴρ,—see l. 26
—31, p. 301. It is plur. nom. to
εἰσὶν.

θεῶν,—fr. θεός,—see l. 98—101, p.
294. It is plur. gen. gov. by εἰκόνες.

60] εἰκόνες,—fr. εἰκών,—see l. 36
—39, p. 304. It is plur. nom. after
εἰσὶν, &c.

Ἰταλίαν,—fr. Ἰταλία, see l. 61—63,
p. 289. It is sing. acc. gov. by ὥκη-
65] σαν, &c.

ῶκησαν,—fr. οἰκέω, οἰκῶ,—act. trans.
contr. verb, and thus conj.: pres.
οἰκέω, οἰκῶ, fut. οἰκήσω, 1 aor. ὥκησα,
[ὥκησας, ὥκησε, &c., 3 pers. plur.
70] ὥκησαν.] It is 3 pers. plur.

1 aor. indic. (like ἔτυψαν, [fr. ἔτυψα,]
B. § 103, p. 134; *F.* p. 65; *A.* p.
92; *S.* § 74, p. 76;) agreeing with
its nom. Αὔσωνες, &c. For form.,
75] see as in l. 48—49, p. 299.
For the aug. (the temporal,) see *B.*
§ 83; *F.* II., p. 72; *A.* 3, p. 101, &
1, p. 104; *S.* § 80, 3.

πρῶτοι,—fr. πρῶτος,—see l. 18—23,
80] p. 295. It is masc. plur. nom.
referring to, and agreeing with
Αὔσωνες, &c., and used in somewhat
of an adverbial sense: *B.* —; *F.*
Rule II., Obs. 8; *A.* —; *S.* § 138,
85] note 1. πρῶτος is, properly
speaking, the superlative of the
preposition πρό,—see more at large,
B. § 69; *F.* page 53; *A.* II. page
71; *S.* § 59, p. 60.

90] Αὔσωνες,—subst. masc. 3rd
dec.; used only in the plural, and
dec'd like the plur. of δαίμων: *B.* §
43; *A.* p. 30; *S.* § 35, 2; of λαίλαψ,
F. p. 15. It is nom. to ὥκησαν.

95] αὐτόχθονες,—fr. αὐτόχθων,—
see l. 37—39, p. 304. It is masc.
plur. nom. put in appos. to, or, &c.
with Αὔσωνες, &c.

Ἀπαντες,—fr. ἅπας, ἅπανα, ἅπαν,—
100] see *B.* § 63, p. 72; *F.* p. 43;
A. p. 52; *S.* § 53, 1. It is masc.
plur. nom. agreeing with Αὔσωνες, &c.

Σταγόνες,—fr. σταγών,—see l. 36—
5] 39, p. 304. It is plur. nom. to
 κοιλαίνουσιν.

ὑδατος,—fr. ἔδωρ,—subst. neut. 3d
 dec.; and thus dec'd : nom. ὑδωρ,
 gen. [fr. the old nom. ὑδατς,] ὑδατος,
10] like πᾶγμα, B. § 43; S. § 35,
 2; like σῶμα, F. p. 15; A. p. 32. It
 is sing. gen. gov. by σταγόνες, &c.

πίτρας,—fr. πίτρα,—see l. 58—61,
 p. 294. It is plur. acc. gov. by
15] trans. verb, κοιλαίνουσιν, &c.

κοιλαίνουσιν,—fr. κοιλαίνω,—trans.
 verb, 4th conj. of Barytone verbs,
 and thus conj'd : pres. κοιλαίνω, fut.
 κοιλανῶ, perf. κεκοίλαγκα. It is pres.
20] indic. 3rd pers. plur., like,
 &c., (as in l. 92—94, p. 297;) agr'g
 with its nom. σταγόνες, &c.

ὄρνυξ, subst. masc., 3rd dec. and
 thus dec'd : nom. ὄρνυξ, gen. ὄρνυγος,
25] &c., like κόραξ, B. § 43, p. 51;
 S. § 35, 2; like λαῖλαψ, F. p. 15;
 like πτέρυξ, A. p. 31. It is sing.
 nom. to ἐστί, understood.

ἡδύφωνος,—see l. 103, 104, p. 294,
30] and l. 1—6, p. 295. It is
 masc. sing. nom. referring to, and
 agreeing with, ὄρνυξ, &c.

μαχητικός,—see l. 18—23, p. 295.
 It is masc. sing., &c., same as last
35] word.

Φοίνικες,—see l. 90—94, p. 305. It
 is nom. to ἔθνον.

Ἑρακλεῖ,—fr. Ἑρακλῆς,—con-
 tract. for Ἑρακλέης,—see l. 27—32,
40] p. 297. It is dat. gov. by
 ἔθνον, which here governs two ca-
 ses; a dat. Ἑρακλεῖ, of the person
 'to whom the honor was paid,' and
 an acc. ὄρνυγας, of 'the thing,' or
45] sacrifice, 'paid,'—for rule,
 see as in l. 64—66, p. 302.

ἔθνον,—fr. θέω,—act. trans. verb,
 3 conj. of Barytones,—(see as in l.
 82, 83, p. 296,) and thus conj'd :
50] pres. θέω, fut. θέσω, perf. ῥέθ-
 υκα, imperf. ἔθνον, [ἔθνες, ἔθνε, &c.,

55] Φοίνικες, &c. For form
 imperf., see as in l. 24, 25, p. 3.
 For aug., see l. 26, same page.

πέρδικες,—fr. πέρδιξ,—subst. ma-
 3rd dec. and dec'd like κόραξ, &c.
60] 51; S. § 35, 2; like λαῖλαψ,
 F. p. 15; A. p. 31, but genitive
 κος. It is plur. nom. to ἦσαν, und-
 stood.

Ἀττικῇ,—fr. Ἀττική,—see l. 48—
65] 51, p. 294. It is sing. d.
 gov. by prep. ἐν,—for rule, see as
 l. 64—66, p. 289.

εὐφωνοί,—fr. εὐφώνος,—see l. 103—
 104, p. 294, and l. 1—6, p. 295.

70] is masc. plur. nom. referring
 to, and agreeing with, πέρδικες, &c.
 ἦσαν,—fr. ἦν, the imperf. indic.
 εἰμί, &c., see l. 103—108, p. 295.

is 3rd pers. plur. agr'g with its nom.
75] πέρδικες, &c.

παροιμία,—see l. 61—63, p. 289.
 is sing. nom. to λέγει.

λέγει,—fr. λέγω,—which see, l. 1—
 4, p. 287. It is 3rd pers. sing. pres.
80] indic.; like, &c., see l. 29—
 31, p. 286, and agreeing with its
 nom. παροιμία, &c.

παλίμπαϊδας,—fr. παλίμπαϊς,—subst.
 masc., 3rd dec.; and dec'd like, &c.
85] see l. 43—46, p. 303. It is
 plur. acc. after γίγνεσθαι,—for rule
 see as in l. 66, 67, p. 295.

γέροντας,—fr. γέρων,—see l. 61—65,
 p. 304. It is plur. acc. before γίγνεσθαι.
90] θαι,—for rule, see l. 77, 78, p.
 297.

γίγνεσθαι,—fr. γίγνομαι, which see,
 l. 17—25, p. 304. It is pres. infin.
 after λέγει,—for rule, see as in l. 39
95] —41, p. 287.

Παλαῖδς,—see l. 45—49, p. 296. It
 is masc. sing. nom. agreeing with
 μῦθος, &c.

Μυρμιδόνας,—fr. Μυρμιδών,—subst.
100] masc., 3rd dec., like,—see
 l. 38, 39, p. 304. It is plur. acc. be-
 fore the infin., γεγονέναι,—see l. 77,
 78, p. 297.

perf. ἀπορέθηκα, 2 aor. ἀπέθανον, [ἀπέθανες, ἀπέθανες,] see *θήσκω*, *B.* § 114, p. 219; *F.* p. 130; *A.* p. 181; *S.* § 118, p. 151. It is 3rd pers. sing., 2 aor. indic. (like *ἔτυπε*, [fr. *ἔτυπον*,] *B.* 103, p. 134; *F.* p. 65; *A.* p. 92; *S.* § 74, p. 76;) and agreeing with its nom. Γλαῦκος, &c. For the form. of 2 aor. act., see *B.* § 96, 2, 10; *a*; *F.* p. 79; *A.* p. 110; *S.* § 105;—taking care to observe, that this 2nd aor., as well as that of the simple verb *θήσκω*, is formed from ΘΑΝΩ. For the aug. &c., see as in 15] *l.* 77—89, p. 291.

— § 2. —

Δισπάσαντο, —fr. διασπάμαι, — the mid. voice of the trans. contr. verb διασπάω, and thus conj.: pres. διασπάμαι, διασπῶμαι, 1 aor. διασπασάμην, 20] [διασπάσω, διασπάσατο, &c., 3 pers. plur. διασπάσαντο.] It is 3 pers. plur. 1 aor. indic. (like *ἐτύψαντο*, [fr. *ἐτυψάμην*,] *B.* § 103, p. 140; *F.* p. 93; *A.* p. 100; *S.* § 74, p. 82;) and agreeing with its nom. Μαινάδες, &c. For form. of 1 aor. mid., see *B.* § 94, 2 d; *F.* p. 96; *A.* p. 119; *S.* § 115, 1. For the aug. &c., see as in *l.* 77—89, p. 291.

30] Πενθέα, —fr. Πενθείς, —see *l.* 14—16, p. 304. It is sing. acc. gov. by trans. verb, διασπάσαντο, &c.

Μαινάδες, —fr. Μαινάς, —substant. fem. 3rd dec.; in *l.* 88, 90, p. 302. 35] It is plur. nom. to διασπάσαντο, &c.

Θάρραι, —fr. Θάρρη, —see *l.* 48—51, p. 294; see also, note on *l.* 67, p. 297. It is plur. nom. to διασπάσαντο, 40] understood.

Ὀρφέα, —fr. Ὀρφεύς, —same as Πενθέα, above.

Ἀκραίονα, —fr. Ἀκραίων, —subst. masc. &c., see *l.* 38, 39, p. 304. It 45] is, &c., see *l.* 31, 32, above.

κύνας, —fr. κύων, —subst., common gen., here fem., 3rd dec. and thus dec'd: nom. κύων, gen. [κυνοῦς] κύνος, dat. [κυνοῖ] κύνι, &c., see *B.* § 56, 4, 50] 2; *F.* p. 26; *S.* § 40, 3. It is plur. &c., see *l.* 35, above.

p. 295. It is masc. nom. plur. agreeing with ἄνδρες, &c.

55] ἄνδρες, —fr. ἄνηρ, —see *l.* 26—31, p. 301. It is plur. nom. to εἰσίν.

θεῶν, —fr. θεός, —see *l.* 98—101, p. 294. It is plur. gen. gov. by εἰκόνες.

60] εἰκόνες, —fr. εἰκών, —see *l.* 36—39, p. 304. It is plur. nom. after εἰσίν, &c.

Ἰταλίαν, —fr. Ἰταλία, see *l.* 61—63, p. 289. It is sing. acc. gov. by ᾤκη-

65] σαν, &c.

ᾤκησαν, —fr. οἰκέω, οἰκῶ, —act. trans. contr. verb, and thus conj.: pres.

οἰκέω, οἰκῶ, fut. οἰκήσω, 1 aor. ᾤκησα, [ᾤκησας, ᾤκησε, &c., 3 pers. plur.

70] ᾤκησαν.] It is 3 pers. plur. 1 aor. indic. (like *ἐτύψαν*, [fr. *ἐτυψα*,]

B. § 103, p. 134; *F.* p. 65; *A.* p. 92; *S.* § 74, p. 76;) agreeing with its nom. Ἀύσωνες, &c. For form.,

75] see as in *l.* 48—49, p. 299. For the aug. (the temporal,) see *B.* § 83; *F.* II., p. 72; *A.* 3, p. 101, & 1, p. 104; *S.* § 80, 3.

πρώτοι, —fr. πρώτος, —see *l.* 18—23, p. 295. It is masc. plur. nom.

referring to, and agreeing with Ἀύσωνες, &c., and used in somewhat of an adverbial sense: *B.* —; *F.*

Rule II., Obs. 8; *A.* —; *S.* § 138, 85] note 1. πρώτος is, properly speaking, the superlative of the

preposition πρό, —see more at large, *B.* § 69; *F.* page 53; *A.* II. page

71; *S.* § 59, p. 60.

90] Ἀύσωνες, —subst. masc. 3rd dec.; used only in the plural, and

dec'd like the plur. of δαίμων: *B.* § 43; *A.* p. 30; *S.* § 35, 2; of λαίλαψ,

F. p. 15. It is nom. to ᾤκησαν.

95] αὐτόχθονες, —fr. αὐτόχθων, —see *l.* 37—39, p. 304. It is masc.

plur. nom. put in appos. to, or, &c. with Ἀύσωνες, &c.

* Ἀπαντες, —fr. ἅπας, ἅπαντα, ἅπαν, —100] see *B.* § 63, p. 72; *F.* p. 43; *A.* p. 52; *S.* § 53, 1. It is masc.

plur. nom., agr'g with λέοντες, &c.

λέοντες, —fr. λέων, —see *l.* 76—79, p. 298. It is plur. nom. to εἰσίν.

105] For the reason of the two accents, see as in *l.* 68—73, p. 295.

ἄλκιμοι,—fr. ἄλκιμος,—see l. 18—23, p. 295. It is masc. plur. nom. agreeing with λέοντες, &c.

— § 3. —

Σταγόνες,—fr. σταγών,—see l. 36—5] 39, p. 304. It is plur. nom. to κοιλαίνουσιν.

ῥῥατος,—fr. ῥῥωρ,—subst. neut. 3d dec.; and thus dec'd : nom. ῥῥωρ, gen. [fr. the old nom. ῥῥατος,] ῥῥατος, 10] like πῥῥγμα, B. § 43; S. § 35, 2; like σῥμα, F. p. 15; A. p. 32. It is sing. gen. gov. by σταγόνες, &c.

πίτρας,—fr. πέτρα,—see l. 58—61, p. 294. It is plur. acc. gov. by 15] trans. verb, κοιλαίνουσιν, &c.

κοιλαίνουσιν,—fr. κοιλαίνω,—trans. verb, 4th conj. of Barytone verbs, and thus conj'd : pres. κοιλαίνω, fut. κοιλανῶ, perf. κεκοίλαγκα. It is pres. 20] indic. 3rd pers. plur., like, &c., (as in l. 92—94, p. 297;) agr'g with its nom. σταγόνες, &c.

δρνξ, subst. masc., 3rd dec. and thus dec'd : nom. δρνξ, gen. δρνγος, 25] &c., like κόραξ, B. § 43, p. 51; S. § 35, 2; like λαῖλαψ, F. p. 15; like πτέρνξ, A. p. 31. It is sing. nom. to ἔστί, understood.

ἡδύφωνος,—see l. 103, 104, p. 294, 30] and l. 1—6, p. 295. It is masc. sing. nom. referring to, and agreeing with, δρνξ, &c.

μαχητικός,—see l. 18—23, p. 295. It is masc. sing., &c., same as last 35] word.

Φοίνικες,—see l. 90—94, p. 305. It is nom. to ἔθνον.

Ἑρακλεῖ,—fr. Ἑρακλῆς,—contract. for Ἑρακλέης,—see l. 27—32, 40] p. 297. It is dat. gov. by ἔθνον, which here governs two cases; a dat. Ἑρακλεῖ, of the person 'to whom the honor was paid,' and an acc. δρνγας, of 'the thing,' or 45] sacrifice, 'paid,'—for rule, see as in l. 64—66, p. 302.

ἔθνον,—fr. θῶω,—act. trans. verb, 3 conj. of Barytones,—(see as in l. 82, 83, p. 296,) and thus conj'd : 50] pres. θῶω, fut. θῶσω, perf. τέθνκα, imperf. ἔθνον, [ἔθνες, ἔθνε, &c.,

3 pers. plur. ἔθνον.] It is 3rd pers. plur. imperf. indic., like, &c., see l. 33—35, p. 302; agr'g with its nom. 55] Φοίνικες, &c. For form. of imperf., see as in l. 24, 25, p. 302. For aug., see l. 26, same page.

πέρδικες,—fr. πέρδιξ,—subst. masc. 3rd dec. and dec'd like κόραξ, B. § 60] 51; S. § 35, 2; like λαῖλαψ, F. p. 15; A. p. 31, but genitive in κος. It is plur. nom. to ἦσαν, understood.

Ἀττικῇ,—fr. Ἀττική,—see l. 48—65] 51, p. 294. It is sing. dat. gov. by prep. ἐν,—for rule, see as in l. 64—66, p. 289.

εὐφῳνοι,—fr. εὐφῳνος,—see l. 103—104, p. 294, and l. 1—6, p. 295. It 70] is masc. plur. nom. referring to, and agreeing with, πέρδικες, &c. ἦσαν,—fr. ἦν, the imperf. indic. of εἰμί, &c., see l. 103—108, p. 295. It is 3rd pers. plur. agr'g with its nom. 75] πέρδικες, &c.

παροιμία,—see l. 61—63, p. 289. It is sing. nom. to λέγει.

λέγει,—fr. λέγω,—which see, l. 1—4, p. 287. It is 3rd pers. sing. pres. 80] indic.; like, &c., see l. 29—31, p. 286, and agreeing with its nom. παροιμία, &c.

παλιμπαῖδας,—fr. παλιμπαῖς,—subst. masc., 3rd dec.; and dec'd like, &c. 85] see l. 43—46, p. 303. It is plur. acc. after γίγνεσθαι,—for rule, see as in l. 66, 67, p. 295.

γέροντας,—fr. γέρον,—see l. 61—65, p. 304. It is plur. acc. before γίγνεσθαι, 90] θαι,—for rule, see l. 77, 78, p. 297.

γίγνεσθαι,—fr. γίγνομαι, which see, l. 17—25, p. 304. It is pres. infin. after λέγει,—for rule, see as in l. 39 95] —41, p. 287.

Παλαιός,—see l. 45—49, p. 296. It is masc. sing. nom. agreeing with μῦθος, &c.

Μυρμιδόνες,—fr. Μυρμιδών,—subst. 100] masc., 3rd dec., like,—see l. 38, 39, p. 304. It is plur. acc. before the infin., γεγόνειν,—see l. 77, 78, p. 297.

position.

ων,—fr. *μυρμήξ*,—substant.
rd dec., and thus dec'd:
μρμήξ, gen. *μυρμήκος*, &c., like,
l. 59—63, p. 306. It is plur.
r. by *ἐκ*,—for rule, see as in
3, p. 302.

—fr. *ἀνθρωπ*,—see l. 26—31, p.
is plur. acc. after *γεγονέναι*,
—for rule, see as in l. 66, 67,

αι,—fr. *γίγνομαι*,—see as in
l. 303. It is infin. of perf.
2nd perf., coming after
or rule, see l. 39—41, p. 287.

— § 4. —

Νόμαδες,—see l. 90—94, p.
is nom. to *ἀριθμοῖσι*.

—fr. *Διῶτες*,—same as last.
r. gen. gov. by *Νόμαδες*, &c.

—fr. *ἡμέρα*,—see l. 58—61,
294. It is plur. dat. 'of
ner or means,'—for rule,
l. 98—100, p. 302.

adverb.

—fr. *νόξ*,—subst. fem. 3rd
ec. and thus dec'd: nom.
νόκτος, &c., as in l. 25—27,
It is plur. dat. &c., same as

αι,—fr. *ἀριθμέω*,—act. trans.
ntr. verb, and thus conj'd:
ἀριθμέω, *ἀριθμῶ*, fut. *ἀριθμήσω*.
pers. plur. pres. indic. &c.
49, p. 298, and agr'g with
Νομάδες, &c.

Περὶανδρος,—subst., masc.,
and dec'd like, &c. It is
m. to *εἶπε*.

εις, participle of the 1st aor.
ἐρωτάω,—in the pass. *ἐρω-*
ταμαι, *ἐρωτῶμαι*, 1st aor. ἠρω-
c., partic. *ἐρωτηθεῖς*, and
like *τυφθεῖς*, [fr. *ἐτύφθην*.] *B.*
132; *F.* p. 80; *A.* p. 95;

It is thus dec'd: nom. *ἐρ-*
τηθεῖς, *ἐρωτηθεῖσα*, *ἐρωτηθέν*,
ιτηθέντος, *ἐρωτηθείσης*, *ἐρωτη-*
θc., like, *χαρίεις*, *χαρίεσσα*,
c., *B.* § 63, p. 71; like *τυφ-*

θεῖς, *F.* p. 44; *A.* p. 52; *τιθεῖς*, *S.* §
50] 53, 3. It is masc. sing. nom.
agreeing with *Περὶανδρος*, &c.

τί,—fr. *τίς*,—interrogative adjec-
tive pronoun, and dec'd, &c., see as
in l. 100—102, p. 296. It is neut.

55] sing. nom. used as a subst.—
or agreeing, &c. (see l. 104—106, p.
296,) and nom. to *ἐστί*, understood,
—for rule, see as in l. 101, 102, p.
294. * On the accent, see l. 107

60] —110, p. 296, and l. 1—3, p.
297.

μέγιστον,—fr. *μέγιστος*, the superl.
of *μέγας*, compar. *μείζων*, superlat.
μέγιστος,—an adjective of 3 term.

65] and all genders, and dec'd
like,—see l. 21—23, p. 295. *μέγισ-*
τον, is neut. sing. nom. agreeing
with *χρῆμα*, understood, (see as in l.
105, 106, p. 296,) and coming after

70] *ἐστί*, understood.

ἐλαχίστω,—fr. *ἐλάχιστος*, the irreg.
superl. of *μικρός*, compar. *ἐλάσσων*,
super. *ἐλάχιστος*,—same as *μέγιστον*.
It is dat. sing. agreeing with *τόπω*,
75] *space*, understood,—and gov.
by *ἐν*,—for rule, see as in l. 57—59,
p. 301.

εἶπε,—fr. *ἔπω*,*—irreg. act. verb,
and thus conj'd: pres. *ἔπω*, 1st aor.
80] *εἶπα*, 2 aor. *εἶπον*, [*εἶπες*, *εἶπε*,]
B. § 114, p. 217; *F.* —; *A.* p.
179; *S.* § 118, p. 147. It is 3rd pers.
2 aor. indic. (like *ἔτυπε*, [fr. *ἔτυπον*,]
B. § 193; *F.* p. 65; *A.* p. 92; *S.* §
85] 74, p. 76;) and agr'g with
its nom. *Περὶανδρος*, &c. For form.
see *B.* § 96, 2, a. b. c.; *F.* p. 79;
A. p. 110; *S.* § 105;—for augment,
which in this verb is irregular, see

90] *B.* § 83, 2; *F.* *Exc.* 2, p. 73;
A. 2, p. 104; *S.* § 80, note 1.
φρένες,—fr. *φρήν*,—subst. fem. 3rd
dec.; and thus dec'd: nom. *φρήν*,
gen. *φρένος*, &c., like, see l. 38, 39,
95] p. 304. It is plur. nom. to
εἶσι, understood.

σώματι,—fr. *σῶμα*,—see l. 29—32, p.
303. It is sing. dat. gov. by *ἐν*, &c.

Γνώμη, subst. fem. 1st dec. and

5] *B.* § 68, 1; *F.* p. 51; *A.* p. 70. *S.* § 59, 3. It is of 2 term. and all gend. and dec. like ἀμύμων, *B.* § 63; *F.* p. 46; like μείζων, *A.* p. 51; πέπων, *S.* § 53, 8. It is fem. sing. nom.

10] agr'g with γνώμη, &c.

ἢ, conjunction.

ρώμη, —same as γνώμη, *l.* 99, p. 307.

χερῶν, —fr. χεῖρ, —subst. fem. 3rd dec. and thus dec'd: nom. χεῖρ, gen. χειρός, &c. gen. plur. χεῖρων or χερῶν, —like θήρ, *B.* § 43; *A.* p. 30; like σωτήρ, *F.* p. 14; *S.* § —. It is plur. gen. gov. by ρώμη, &c.

20] Εὐωδία, —see *l.* 58—61, p. 294. It is sing. nom. after ἐστί, understood, &c.

μῦρον, —see *l.* 62—65, p. 295. It is sing. nom. after ἐστί, understood.

25] γύψιν, —fr. γύψ, —substant. masc. 3rd dec. and thus dec'd: nom. γύψ, gen. γύπος, &c., like *l.* 25—27, p. 306. It is plur. dat. coming after αἰρία, —for rule, see *B.* § 133; *F.*

30] *R.* XVI, *Obs.* 1, p. 162; *A.* 4, p. 241; *S.* § 197, 1.

αἰρία, —see *l.* 58—61, p. 294. It is sing. nom. to ἐστί, understood.

θανάρον, —fr. θανάτος, see *l.* 98—100, **35]** p. 294. It is sing. gen. gov. by αἰρία, &c.

Γυναιξί, —fr. γυνή, —subst. fem. 3rd dec. and thus dec'd: nom. γυνή, gen. (fr. the old nom. γυναιξί,) γυναι-

40] κος, dat. γυναικί, &c. dat. plur. γυναιξί, &c., like, see *l.* 25—27, p. 306. It is plur. dat. of 'the person,' after φέρει, —for rule, see *B.* § 133; *F.* *R.* XXIV, p. 171; *A.* 1, **45]** p. 241; *S.* § 196, 4.

κόσμον, —fr. κόσμος, —see *l.* 66—67, p. 296. It is acc. 'of the thing conferred,' —gov. by φέρει, —for rule, see *B.* § 130, 2; *F.* *R.* XXIV, **50]** p. 171; *A.* 1, p. 241; *S.* § 163, 1.

σιγή, —see *l.* 48—51, p. 294. It is sing. nom. to φέρει.

φέρει, —fr. φέρω, —irreg. act. trans.

F. p. 137; *A.* p. 192; *S.* § 118, **60]** 166. It is 3rd pers. pr. indic. (like τῶπται, [fr. τῶπτω,] *B.* 103, p. 133; *A.* p. 92; *S.* § 74, 76; like σπεῖρει, [fr. σπεῖρω,] *F.* p. — and agr'g with its nom. σιγή, &c.

65] Χαλκῶν, —see *l.* 19—23, p. 295. It is neut. sing. nom. agr'g with χρῆμα, understood, —see as *l.* 105, 106, p. 295.

λέγειν, —fr. λέγω, —see *l.* 1—4, **70]** 287. It is pres. infin. (like —see *l.* 87—90, p. 296.) after χαλκῶν, —for rule, see *B.* § 141, 3; *F.* *R.* XXIX, p. 175; *A.* 3, at bottom of p. 245; *S.* § 219, 1.

75] πρὸς, preposition.

γαστέρα, —fr. γαστήρ, —subst. fem. 3rd dec. and thus dec'd: nom. γαστήρ, genit. [γαστέρος,] γάστρως, dat. [γαστέρι,] γάστρι, acc. γαστέρα, &c. **80]** see as in *l.* 30, 31, p. 301. It is sing. acc. gov. by πρὸς, —for rule, see as in *l.* 44—46, p. 291.

ὧτα, —fr. οὖς, —subst. neut. 3rd dec. and thus dec'd: nom. οὖς, gen.

85] (as if fr. ΩΣ,) ὧτος, &c., like, see *l.* 10, 11, p. 306. It is plur. acc. gov. by the partic. ἔχουσαν, &c.

ἔχουσαν, —fr. ἔχω, —pres. part. of ἔχω, and dec. like, —see *l.* 80, 81, **90]** p. 303. It is fem. sing. acc. agreeing with γαστέρα, &c.

— § 5. —

*Ηφαιστος, subst. masc., 2nd dec. and dec'd like, —see *l.* 98—100, p. 294. It is sing. nom. to ἦν.

95] τῶ, —fr. ὅ, ἡ, τό, —masc. dual, acc. agreeing with πόδες, &c.

πόδες, —fr. ποῦς, —subst. masc. 3rd dec. and thus dec'd: nom. ποῖς, gen. πόδος, &c., like παῖς, *B.* § 43, like

100] παῖαν, *F.* p. 15, like δαίμων, *A.* p. 30; *S.* § 35, 2. It is dual, and the acc. of specific limitation, or of 'nearer definition,' coming after χῶλός, as being the particular

105] part to which χῶλός refers,

1, 6; *F. R. XLII.*, p. 184; **55**] is masc. dual, nom., &c. like 244; *S.* § 167.

—see *l.* 18—23, p. 295. It is sing. nom. agreeing with *φαιστος*, &c.

—see *line* 103—108, p. 295. It is with its nom. "*Ἡφαιστος*."

—see *l.* 58—61, p. 294. It is nom. to *γράφεται*.

γράφεται,—fr. *γράφομαι*,—the pres. part. of *γράφω*, perf. and in the pass. pres. *γράφω*, *γράφεται*.] It is 3rd pers. sing. indic. (like *τύπτεται*, [fr. *τύπτω*,] *B.* § 103; *F.* p. 81; *A.* § 74, p. 79,) agr'g with *Μηδεία*, &c.

—fr. *παῖς*,—see *l.* 97—101, p. 294. It is dual acc. gov. by trans. particip. *ὑποβλέπουσα*, &c.

adv. qualifying *ὑποβλέπουσα*. *ὑποβλέπουσα*,—fr. *ὑποβλέπων*,—pres. part. of *ὑποβλέπω*, and dec'd like,—*B.* § 81, p. 303. It is fem. sing. nom. referring to, and agreeing with, *Μηδεία*, &c.

—see *l.* 106—108, p. 300. It is gov. by trans. verb, *ἔχει*.

—fr. *χείρ*,—see *l.* 14—18, p. 300. It is plur. dat. gov. by

for *δέ*,—the *ε* being elided, the next word *ἀθλίω*, begins with a vowel,—see as in *l.* 8—10, p. 301.

—fr. *ἄθλιος*,—see *l.* 45—49, p. 301. It is masc. dual, nom. agr'g with *δέ*, understood, in gen.

ἄθληστον,—fr. *κάθημαι*,—irreg. verb, and thus conj.: pres. *κάθημαι*, *κάθηται*, &c. 3d pers. pres. *ἄθληστον*,) imperf. *ἐκαθήμην*. It is 1st pers. dual, pres. indic. (like *ἔσθω*, [fr. *ἔσθαι*,] *B.* § 108, p. 302, p. 121; *A.* 2, p. 164; *S.* § 118, p. 150;) and with its nom., *τῷ ἀθλίῳ*, (*παῖδε*, *πόδι*,) &c.

ἐλῶντε,—contr. for *γελάοντε*, *ἐλῶν*, *γελῶν*,—particip. pres. verb, *γελάω*, and dec'd like *ἔσθω*, *B.* § 105, p. 171; *F.* p. 81; *A.* § 74, p. 79.) It is 1st pers. dual, pres. indic. (like *ἔσθω*, [fr. *ἔσθαι*,] *B.* § 108, p. 302, p. 121; *A.* 2, p. 164; *S.* § 118, p. 150;) and with its nom., *τῷ ἀθλίῳ*, (*παῖδε*, *πόδι*,) &c.

ἐλῶντε,—contr. for *γελάοντε*, *ἐλῶν*, *γελῶν*,—particip. pres. verb, *γελάω*, and dec'd like *ἔσθω*, *B.* § 105, p. 171; *F.* p. 81; *A.* § 74, p. 79.) It is 1st pers. dual, pres. indic. (like *ἔσθω*, [fr. *ἔσθαι*,] *B.* § 108, p. 302, p. 121; *A.* 2, p. 164; *S.* § 118, p. 150;) and with its nom., *τῷ ἀθλίῳ*, (*παῖδε*, *πόδι*,) &c.

ἀθλίῳ.

μηδέν,—fr. *μηδείς*, *μηδεμία*, *μηδέν*,—see *l.* 30—38, p. 288. It is gov. by trans. particip., *εἰδότε*, &c.

60] *μελλόντων*,—fr. *τὰ μέλλοντα*, the neut. plur. nom. of *μέλλω*,—the pres. part. of *μέλλω*. It is gen. gov. by *μηδέν*, *B.* —; *F. R. XII.*, p. 157; *A.* 9, p. 234; *S.* § 177, 2.

65] *εἰδότε*,—fr. *εἰδώς*,—the perf. partic. of the obsolete form, *Εἰδω*, see *B.* § 109, *III.* 1, 2, p. 201 and 202; *F.* p. 129; *A.* p. 177; *S.* § 118, p. 143. It is dec'd like *τετυφώς*, (*B.* § 70] 103, p. 137; *F.* p. 45; *A.* 11, p. 57; *S.* § 53, 9;) and is dual, &c., same as *ἀθλίῳ*, above.

ταῦτα,—fr. *οὗτος*, *αὕτη*, *τούτο*,—adj. of 3 term, &c. and dec'd in *B.* § 76; *F.* p. 57; *A.* 3, p. 81; *S.* § 70. *ταῦτα* is plur. acc. neut., used adverbially.

ὄρωντε,—contr. for *ὁράοντε*,—fr. *ὁράων*, *ὄρων*, pres. part. of act. trans. **80**] contr. verb, &c., same as, and dec'd like *γελῶντε*, in *l.* 53, 54, above.

IV. CONTRACTED DECLENSIONS.

— § 1. —

φρόνησις, subst. fem., &c., see *l.* 61—64, p. 299. It is sing. nom. to *ἔστιν*.

85] *ἀγαθόν*,—fr. *ἀγαθός*, *ἀγαθή*, *ἀγαθοί*,—adj. of 3 term., &c. It is neut. sing. nom. after *ἔστιν*, and used as a subst.—see as in *l.* 37, 38, p. 288.

90] *φύσις*, same as *φρόνησις*. It is sing. nom. to *ἔστί*, understood.

ἄνευ, adverb.

μαθήσεως,—fr. *μάθησις*,—same as *φρόνησις*. It is sing. gen. gov. by **95**] *ἄνευ*, see *B.* § 147, 2; *F. R. XLIV.*, p. 186; *A.* 14, p. 239; *S.* § 181, 1.

τυφλόν,—fr. *τυφλός*,—see *l.* 18—23, p. 295. It is neut. sing. nom. gov. by

τέρμᾶ and ἀνγελεύς, and dec. nke.
5] ἀληθής, *B.* § 63, *p.* 72; *F.* *p.* 46;
A. 4, *p.* 59; *S.* § 52, 1. It is—same
as τυφλόν.

Πόλις, —fr. πόλις, —subst. fem.
—see *l.* 61—65, *p.* 299. It is sing.

10] gen. gov. by ψυχῇ, &c.
νόμοι, —fr. νόμος, —subst. masc., 2d
dec., &c. It is plur. nom. to σισί,
understood.

Οὐκ, —put for οὐ, because the next
15] word begins with a soft vow-
el. It is joined with οὐδέν, because
in Greek two or more negatives
generally strengthen the negation:
B. § 149, 6; *F. R. XLIII.*, *Obs.* 2;
20] *A.* 7, 8, *p.* 199; *S.* § 225, 1.

κρείσσον, —fr. κρείσσω, —see *l.* 3—9,
p. 303. It is neut. sing. nom. agr'g
with χρῆμα, understood, &c.

πόλις, —fr. πόλις, —see *l.* 8, 9, *above.*
25] It is sing. dat. after κρείσσον,
the adj. of 'fitnesss,' or 'advantage,'
—for rule, see *B.* § 133; *F. R. XVI.*
p. 161; *A.* 4, *p.* 241; *S.* § 196, 1.

ἔφη, —fr. φῆμι, —irreg. intrans.
30] verb in μι, and thus conj'd :
pres. φῆμι, fut. (fr. φάω,) φήσω, im-
perf. ἔφην, (ἐφης, ἐφη,) *B.* § 109, 1;
F. *p.* 123; *A.* 3, *p.* 167; *S.* § 118, *p.*
166. It is 3rd pers. sing. imperf.
35] indic. agreeing with its nom.
Ἀριστιππος, in, &c.

ἀδελφόν, —ἀδελφός, —see *l.* 98—100,
p. 294. It is sing. acc. gov. by prep.
πρός, —for rule, see as in *l.* 44—46,
40] *p.* 291.

μῆνυσσ, —fr. μνάομαι, pass. of μι-
νήσκω, an intrans. contr. verb, and
thus conj'd : pres. μνάομαι, μνώμαι,
fut. μνήσομαι, perf. μέμνημαι : *B.* § 114,
45] *p.* 122; *F.* *p.* 133; *A.* *p.* 185;
S. § 118, *p.* 158. It is 2d pers. sing.
perf. imperat. (like τέτυψο, [fr. τέτ-
νυμαι,] *B.* § 103, *p.* 132; *F.* *p.* 80
and 83; *A.* *p.* 95 and 97; *S.* § 74,
50] *p.* 75 and 81,) and agr'g with
its nom. σὺ, understood. Although
μῆνυσσ is the passive voice, it is
used here as the middle.

gen. gov. by πρὸς : *B.* § 132, *p.* 132;
R. XVIII. *p.* 162; *A.* 5, *p.* 237;
§ 184, 1.

60] σὺ, pers. pronoun, 2nd pers.
—see *B.* § 72; *F.* *p.* 56; *A.* *p.* 100;
S. § 64. It is sing. nom. to ἤρξω.

ἤρξω, —fr. ἄρχομαι, —trans. n
verb, and thus conj. : pres. ἀρχομαι

65] 1 aor. ἤρξαμην, [ἤρξω.] 1
2nd pers. sing., 1 aor. indic. (1
ἐτύψω, [fr. ἐτυψάμην,] *B.* § 103,
140; *F.* *p.* 95; *A.* *p.* 100; *S.* §
p. 82,) and agreeing with its nom.

70] σὺ, &c.

ἔγω, pers. pron. 1st pers., —see
in *l.* 61, 62, *above.* It is sing. nom.
to ἤρξαμην, understood.

— § 2. —

δδραυλις, —subst. fem. &c., see *l.* 6
75] —65, *p.* 299. It is sing. nom.
to ἔστιν.

ἐνρημα, —see *l.* 10, 11, *p.* 306.

is sing. nom. after ἔστιν, &c.

Ἀλεξανδρέως, —fr. Ἀλεξάνδρεως, —

80] see *l.* 47—51, *p.* 304. It is
sing. gen. put in apposition to Κτη-
σιβίου, &c.

κουρέως, —fr. κουρεύς, —same as the
last word.

85] τέχνην, —fr. τέχνη, &c., acc.
of nearer definition after κουρέως, —
B. § 131, 6; *F. R. XLII.* *p.* 184;
A. 8, *p.* 244; *S.* § 167.

Ὀμονοούντων, —fr. ὁμονών, —part.

90] pres. from act. contr. verb,
ὁμονοέω, ὁμονοῶ, and dec'd, —see *l.* 31
—37, *p.* 300. It is the uncontract-
ed masc. plur., gen., agr'g with
ἀδελφῶν, in gend. &c.

95] συμβίωσις, subst. &c., see *l.*
61—65, *p.* 299. It is sing. nom. to
ἔστι, understood.

τείχεως, —fr. τεῖχος, —see *l.* 106—
108, *p.* 300, and *l.* 1, *p.* 301. It is

100] sing. gen. coming after the
comparat., ἰσχυροτέρα : *B.* § 132, 4,
e. *F. R. XV.* *p.* 159; *A.* 15, *p.*
239; *S.* § 186, 1.

ἰσχυροτέρα, —fr. ἰσχυρότος, —com-
105] parat. of ἰσχυρός, comparat.
ἰσχυροτέρος, superl. ἰσχυροτάτος. (On
the comparison of adj. in *ος*, see *B.*

F. l. p. 50; *A.* II. l. p. 67; *S.* l. p. 296. It is fem. sing. agr'g with *συμβίωσις*, &c.

Ἰθους,—fr. *ἦθος*,—see l. 106 300, and l. 1, p. 301. It is gen. gov. by *βασανός*, &c.,—see l. 11—13, p. 296. It is nom. after *ἔστιν*, &c. On which it has a double accent, l. 71—74, p. 295.

ἰς, is plur. dat. after *ἔστιν*, &c., see *B.* § 133; *F. R.* XX. l. 10, p. 242; *S.* § 196, 3.

Πελίαν,—fr. *Πελίας*,—subst. dec. and dec'd like *νεανίας*, *A.* p. 22; like *ταμίας*, *F.* p. 31, 2. It is sing. acc. gov. verb, *ἔθρεψεν*, &c.

Ποσειδῶνος,—fr. *Ποσειδών*,—asc. 3rd dec. and dec'd like *ἰς* 43; *A.* p. 30; *S.* § 35, 2; *F.* p. 15. It is sing. gen. *ἰόν*, &c.

Τυροῦς,—fr. *Τυρώ*,—subst. r. of 3d dec. and dec'd like *ἰς* 49; *A.* p. 39; *S.* § 42, p. 24; *F.* p. 24. It is sing. gov. for *Τυρός*, and gov. *ἰόν*, &c.

ῥέφω,—fr. *ῥέφω*,—see l. 13—17, it is 3rd pers. sing. 1st aor. like *ἔτυψε*, &c., see l. 50—52, and agreeing with its nom. *ῥος*, &c. For form., see as l. 49, p. 299. For aug., &c., l. 79—81, p. 299.

ῥων,—see l. 105—109, p. 286. nom. to *ἦλθεν*.

Λητοῦς,—fr. *Λητώ*, &c., see l. 10, above.

Πυθῶν,—fr. *Πυθών*,—see l. 21—23, p. 296. It is sing. acc. gov. by *ἔστιν*, &c.

κατετόξευσεν,—fr. *κατατοξεύω*, s. verb, 3rd conj. of Barytone, and thus conj'd: pres. *κατατοξεύω*, fut. *κατατοξεύσω*, 1st aor. *κατετόξευσα*, [κατετόξευσας, κατετόξευσε.] is, &c.,—(see l. 32, 33,

55] sition of the aug.,—as in l. 80—89, p. 291.

ἦλθεν,—fr. *ἔρχομαι*,—irreg. intrans. verb, and thus conj'd: pres. *ἔρχομαι*, fut. [fr. *ΕΛΕΥΘΩ*,] *ἔλυσσομαι*, 2nd aor. [fr. do.] *ἦλυθον*, by syncope, *ἦλθον*,—see as in l. 40—42, p. 297. It is, &c., see l. 42—46, p. 297, and agreeing with its nom. *Ἀπόλλων*, &c. For aug., see as in l. 50—52, p. 292.

Δελφοῦς,—fr. *Δελφοί*,—subst. 2nd dec. and dec'd like the plural of *λόγος*, &c. It is acc. gov. by *εἰς*,—for rule, see as in l. 45, 46, p. 291.

70] *παρέλαβεν*,—see l. 58—89, p. 291. It agrees with its nom. *Ἀπόλλων*.

Αἰδοῦς,—fr. *αἰδώς*, &c., see l. 25—28, above. It is sing. gen. gov. by 75] *ἄξιος*, the adj. of 'worthiness,'—for rule, see *B.* § 132, 4, b; *F. R.* XIII, p. 158; *A.* 18, p. 240; *S.* § 190, 2.

πάσι,—fr. *πᾶς*,—see l. 54—57, p. 80] 287. It is masc. plur. dat. agr'g with *ἀνθρώποις*, understood, and gov. by *παρὰ*,—for rule, see *B.* § 148, 1; *F. R. L.* p. 195; *A.* p. 210; *S.* § 203.

85] *ἔση*,—*εἰμί*, &c. It is 2nd pers. sing. 1st fut. mid. (see *B.* § 108, p. 199; *F.* p. 114; *A.* p. 89; *S.* § 118, p. 145,) and agr'g with *σέ*, *ἔσθου*, understood. *ἔσει*, which some 90] read here, is Attic for *ἔση*.

ἔν, conjunction. *πρῶτον*, adverb, qualifying *ἄρξῃς*, &c., &c.

ἄρξῃς,—fr. *ἄρχω*,—act. intrans. 95] verb, 2nd conj. of Barytones, &c., and thus conj'd: pres. *ἄρχω*, fut. *ἄρξω*, perf. *ἤρξα*, 1 aor. subj. *ἄρξω*, [ἄρξῃς, &c.] It is 1 aor. subj. 2nd pers. sing. (like *τύψῃς*, 100] [fr. *τύπω*,] *B.* § 103, p. 134; *A.* p. 94; *S.* § 74, p. 77; like *πλέξῃς*, [fr. *πλέξω*,] *F.* p. 69,) and, &c., see l. 88, 89, above.

σαινῶν, put for *σαινῶν*,—fr. *σαινῶν*, 105] —a reciprocal or reflexive

5] It is infin. pres. (like ποιῆσθαι, *B.* § 105, *p.* 176; like φιλεῖσθαι, *F.* *p.* 108; *A.* *p.* 143; *S.* § 116, *p.* 123,) and following ἀρχῆς, —for rule, see as in *l.* 71, 72, *p.* 296.

10] δφεις, —fr. δφεις, —subst. masc. &c., see *l.* 61—64, *p.* 299. It is plur. nom. to ἔχουσιν.

δόδουσιν, —fr. δόους, —subst. masc. 3rd dec. and thus dec'd: nom. δόους,

15] gen. δόοντος, &c., dat. plur. δόουσιν, &c., like γίγας, *B.* § 43; like καίαν, *F.* *p.* 15; like λεών, *A.* *p.* 30; *S.* § 35. It is plur. dat. gov. by ἐν, &c. On the formation of the dat. **20]** plur. see *B.* —; *F.* *p.* 21, 22; *A.* dat. plur. *p.* 37, 38; *S.* § 39, 1, and § 12, 4 and 5.

μέγα, —fr. μέγας, μέγλην, μέγα, —adj. of 3 term. and all gend. and dec'd **25]** in *B.* § 64, 1; *F.* *p.* 49; *S.* § 56; *A.* *p.* 64. It is neut. sing. nom. agr'g with ὅρος, &c.

σύσκιον, —fr. σύσκιος, —see *l.* 103, 104, *p.* 294, and *l.* 1—6, *p.* 295. It **30]** is neut. &c., same as last.

ὅρος, —see *l.* 106, 108, *p.* 300, and *l.* 1, *p.* 301. It is sing. nom. after ἔστιν, &c.

ὄρη, —contr. for ὄρεα, —fr. ὄρος, &c. **35]** see as above. It is nom. plur. put in apposition to τὸ μὲν Ἑλικῶν, and ἕτερον δὲ Κιθαιρών: *B.* —; *F.* *R.* I, *p.* 143; *A.* —; *S.* § 136, 2.

ἐπίσημα, —fr. ἐπίσημος, —see *l.* 103, **40]** 104, *p.* 294, and *l.* 1—6, *p.* 295. It is neut. plur. nom. agr'g with ὄρη, &c.

τὸ, neut. sing. nom. agr'g with ὄρος, understood out of ὄρη, (for rule, **45]** see *B.* § 123, 2; *F.* *R.* II. *Obs.* 9; *S.* § 160, 4;) the ὄρος, understood here, and the ὄρος, understood to ἕτερον, being both put in apposition to δύο ἐπίσημα ὄρη. τὸ is used **50]** like a pronoun here: see *B.* § 126, 1, 2; *F.* *R.* IX, 2; *A.* 10, *p.* 231; *S.* § 142, 1.

and coming after the pass. ἐπικαλούμενον, —for rule, *F.* *R.* XX. *Obs.* on *p.* 177; *A.* —; *S.* § 160 and § 162, 2.

60] ἕτερον, —fr. ἕτερος, ἕτερα, —adj. pron. 3 term. &c., dec'd like μικρός, —see as in *l.* 49, *p.* 296. It is neut. sing. nom. &c., same as τὸ, above.

65] Κιθαιρών, same as Ἑλικῶν above.

μὲν, —δὲ, on the force of the particles, when used in conjunction see *l.* 35—53, *p.* 289.

70] παντοῖα, —fr. παντοῖος, —adj. of 3 term. and all gend. and dec'd like μικρός, &c., see as in *l.* 47—49, *p.* 296. It is neut. plur. nom. agr'g with γένη, &c.

75] γένη, —contr. for γένεα, γένος, —subst. neut., &c., see *l.* 30, 31, above. It is plur. acc. gov. by ἔχει, &c.

Κέρδη, —contr. for κέρδεα, fr. κέρδος, —subst. neut. &c., see *l.* 30, 31, above. It is plur. nom. to φέρεται.

πονηρὰ, —fr. πονηρός, —see *l.* 45—49, *p.* 296. It is neut. plur. nom. agr'g

85] with κέρδη, &c.

δεῖ, adverb, qualifying φέρεται. φέρεται, —see *l.* 54—63, *p.* 308. It is sing., although the nom. κέρδη, is the plur., but see *B.* § 129, 1; *F.* *R.* **90]** *Exc.* 1, to *R.* III. *p.* 147; *A.* 2, *p.* 231; *S.* § 157, 2.

Λιμὸς, subst. masc. 2nd dec. &c. It is sing. nom. to ἔφω.

ἔφω, —fr. φύω, —irreg. verb, with **95]** an active transitive signification in the pres. and fut.; but a middle, or intransitive signif. in perf. and 2 aor. (as in the present instance, where it is used for ἰστί,) **100]** 3d conj. of Barytone verbs, and thus conj.: pres. φύω, fut. φύσω, perf. πέφυκα, 2 aor. (fr. ΦΥΜΙ,) ἔφην, [ἔφως, ἔφω,] *B.* § 114, *p.* 228; *F.* *p.* 137; *A.* *p.* 192; *S.* § 118, *p.* 167.

105] It is 3rd pers. sing. 2 aor.

(like the imperf. *ἰδοῖεν*, [fr. *ἰδόν*], *B. § 107, p. 188; F. p. 106; S. § 117, p. 151*, 2d aor. *ἰδόν*, *S. § 117, p. 151*, and agr'g with its nom. *μήτηρ*, &c. For the aug., see as in *l. 1, p. 307*. For the form of 2d aor., which is irreg., see *B. Rem. 5; F. p. 108; A. p. 156; S. § 117, 1, 2, and note 16*. *ἄλγος*,—see *l. 106—108, p. 151*, and *l. 1, p. 301*. It is sing. after *ἔφν*, &c.

τιτρώσκει,—fr. *τιτρώσκω*,—irreg. act. trans. verb, and thus : pres. *τιτρώσκω*, fut. [fr. *τρώω*, *ΠΡΩ*], *τιτρώσω*, perf. [fr. *δο*], *τιτρώσκει*. It is 3rd pers. sing. pres. indic. like (see *l. 29—31, p. 151*, and agreeing with its nom. &c.

ορκήτης, subst. masc. 1st dec. &c., see *l. 56—58, p. 290*. It is nom. sing. put in apposition and explanatory of *Δημήτριος*, *l. 23, 2; F. R. II. Obs. 9; A. p. 130; S. § 140, 2*.

—fr. *βία*,—subst. fem. 1st dec. and dec'd like, &c. It is dat. e manner or means, after *for rule*, see as in *l. 98—100,*

—fr. *αἰρέω*, *αἰρῶ*,—irreg. act. trans. contr. verb, and thus : pres. *αἰρέω*, *αἰρῶ*, fut. *αἰρήσω*, *ἔλκω*, 2 aor. [fr. *ΕΛΩ*], *ἔλκω*, *l. 14, p. 218; F. p. 125; A. p. 130; S. § 118, p. 136*. It is 3rd pers. sing. imperf. indic. *ἔλκει*, [fr. *ἐποιέω*], *B. § 105, p. 140; S. § 116, p. 119*, agr'g with its nom. *Δημήτριος*, &c. For form., see as in *l. 1, p. 303*. For aug., see as in *l. 53, p. 299*.

κατασείω, &c., see *l. 88—90, p. 299*. It is masc. sing. nom. with *Δημήτριος*.

p. 301. It is acc. plur. gov. by *κατασείω*, &c.

παίθων, pres. part. of act. trans. verb, *παίθω*, &c., see *l. 88—90, p. 299*. It is masc. sing. nom. agr'g with *Τιμόθεος*, &c.

60] *ἀφ'*,—put for *ἀπό*, the *α* being omitted on account of the next word, *οὔ*, beginning with a vowel, and the *π* being changed into its corresponding aspirate, *φ*, because

65] the next word, *οὔ*, also begins with a rough breathing: see *B. § 29, 1; F. p. 5, 1; A. IX. 1, 2, p. 10; S. § 25, and § 14, 2*.

οὔ,—fr. *ὄς*, *ἡ*, *δ*,—see *l. 85—88, p. 290*. **70**] 301. It is gen. gov. by *ἀφ'*, put for *ἀπό*,—see *l. 58—60, p. 292*.

πλακοῦντων,—fr. *πλακοῦς*, contr. into *πλακοῦς*,—subst. masc. 3rd dec. and thus dec'd : nom. *πλακοῦς*, gen. *πλακοῦς*, &c. It is plur. gen. gov. by *γένη*, &c.

ὀνομάζεται,—fr. *ὀνομάζομαι*,—deponent pass. verb, and thus conj'd : pres. *ὀνομάζομαι*, [*ὀνομάζω*, *ὀνομάζεται*].

80] It is 3rd pers. sing. pres. indic. (like *τυπύεται*, [fr. *τυπύομαι*], *B. § 105, p. 138, F. p. 81; A. p. 96; S. § 74, p. 79*), having its nom. *γένη*, in the plur.; *B. § 129, 1; F. III. 85* *Exc. 1; A. 2, p. 231; S. § 157, 2*.

τίμα, contr. for *τίμας*,—fr. *τιμάω*, *τιμῶ*, act. trans. contr. verb, and thus conj'd : pres. *τιμάω*, *τιμῶ*, fut. *τιμήσω*, perf. *τέτιμηκα*. It is 2nd pers. sing., pres. imperat. (see *B. § 105, p. 173; F. p. 100; A. p. 140; S. § 116, p. 121*;) and agr'g with its nom., *σύ*, understood, &c.

γόνεις, contr. for *γόνεας*,—fr. *γόνεις*, **95**] see *l. 47—51, p. 304*. It is plur. acc. gov. by *τίμα*, &c.

κλείς, contr. for *κλειδός*, fr. *κλείς*,—subst. fem. 3rd dec., see *B. § 56, 13; F. p. 25, at bottom*. It is plur. acc. gov. by *φυλάττει*, &c.

ἄδον,—fr. *ἄδης*,—subst. masc. 1st dec. and dec'd like, see *l. 56—58, p. 290*. It is sing. gen. gov. by *κλείς*, &c.

3] nom. *Διακός, &c.*

πολύποδες,—fr. *πολύπους*,—see l. 97—101, p. 308. It is plur. nom. to *ἰλλοχῶσι*.

ἰλλοχῶσι,—fr. *ἰλλοχάω*,—act. trans. 10] contr. verb, and thus conj'd : pres. *ἰλλοχάω*, *ἰλλοχῶ*, fut. *ἰλλοχῆσω*. It is contr. for *ἰλλοχάουσι*, and is 3rd pers. plur. pres. indic. (like *τιμῶσι*, [fr. *τιμάω*], B. § 105; F. p. 99; A. 15] p. 140; S. § 116, p. 119;) agreeing with its nominat. *πολύποδες, &c.*

ἰχθῦς,—contr. for *ἰχθύας*, fr. *ἰχθύς*,—subst. masc., 3rd dec.; and dec'd 20] like *βότρυς*, B. § —; F. p. 25, at bottom; see the word itself, A. 6, p. 40; S. § 43, 1. It is plur. acc. gov. by act. trans. verb, *ἰλλοχῶσι, &c.*

25] *Ἀνάχαροις*,—see l. 61—66, p. 299. It is sing. nom. to *εἶπε*.

εἶπε,—see l. 78—91, p. 307. It is 3rd pers. sing. agr'g with its nom. *Ἀνάχαροις, &c.*

30] *ἄμπελον*,—fr. *ἄμπελος*,—subst. fem. 2nd dec. like, &c. It is sing. acc. before the infin. *φέρειν, &c.* see l. 30—32, p. 287.

τρεῖς, numeral adj. of 3 term. and 35] all gend., and dec'd in B. § 70, 3; F. p. 53; A. p. 74; S. § 60, 1. It is masc. plur. acc. agr'g with *βότρυς, &c.*

βότρυς,—same as *ἰχθῦς*, l. 18—22, 40] above. It is plur. acc. gov. by act. trans. verb, *φέρειν, &c.*

ἡδονῆς,—fr. *ἡδονή*,—subst. fem. 1st dec. &c. It is sing. gen. gov. by *βότρυς*, understood to *πρῶτον*: for 45] rule, see B. § 132, 5, Rem. 4; F. R. X., Obs. 3, p. 156; S. § 173.

ἀηδίας,—fr. *ἀηδία*,—subst. fem. 1st dec. and dec'd like,—see l. 59—61, p. 294. It is gen. &c., same as last.

50] *εὐκλείας*,—fr. *εὐκλεία*,—subst. fem. 1st dec. and dec'd like, see 59—61, p. 294. It is sing. gen. gov. by *πατήρ, &c.*

ἐλαβον,—fr. *λαμβάνω*,—act. trans.

55] verb, and thus conj'd : pres. *λαμβάνω*, fut. *λήψομαι*, perf. *εἴληφα*, aor. [fr. AABΩ,] *ἐλαβον*,—see B. 114, p. 221; F. p. 132; A. p. 183. S. § 118, p. 156. It is 1st pers. sing.

60] 2 aor. indic. (like, &c., see l. 83—85, p. 307,) agr'g with its nom. *ἐγώ*, understood. For form., see l. 87, 88, p. 307. For the aug., see l. 77—79, p. 291.

65] *νοσούσης*,—fr. *νοσέων, νοσῶν*,—pres. part. of contr. verb, *νοσέω*, and dec'd like,—see l. 31—37, p. 300. It is contr. for *νοσέουσης*, and is fem. sing. gen. agr'g with *ψυχῆς, &c.*

70] *φάρμακον*, subst. neut. 2nd dec., &c. It is sing. nom. after *ἔστι, &c.*

γῆρας, subst. neut. 3rd dec. and dec'd like *κέρας*, B. § 54, 2; F. p.

75] 25; A. p. 42; *γέρας*, S. § 42. It is sing. nom. to *ἔστι*. For the double accent, see l. 71—73, p. 295.

βάρος, subst. neut. contr. of 3rd dec. and dec'd like,—see l. 108, p. 300. 80] 300, and l. 1, p. 301. It is sing. nom. after *ἔστι, &c.*

Τηθύος,—fr. *Τηθύς*,—subst. fem. 3rd dec., and dec'd like *θῶς*, B. § 43; F. p. 15; A. p. 32; *κίς*, S. § 35, 85] 2. It is sing. gen. gov. by *παῖς, &c.*

καλεῖται,—fr. *καλέομαι, καλοῦμαι*,—the pass. voice of the contr. verb, *καλέω, καλῶ*, and thus conj'd : pres.

90] *καλοῦμαι, καλοῦμαι*, fut. *καλέσομαι*, perf. *κέκλημαι*. It is 3rd pers. sing. pres. indic., (like *ποιεῖται*, B. § 105, p. 174; *φιλεῖται*, F. p. 101; A. p. 142; S. § 116, p. 121,) agr'g with

95] its nom. *πόταμος, &c.*
οὔτε, a negative adverb. It is often repeated, as in the present

οὐτε—οὐτε, when they refer to another, like the Latin *neque* *neque*, neither—nor.

στον,—fr. ἀβρωστος,—adj. of two term., &c., see l. 103, 104, and l. 1—4, p. 295. It is accus. sing. agr'g with ἀνθρωποῦ, or used substantively (B. § 123, 2; F. R. II. Obs. 9, p. 145; S. § 138, 1,) and γ the trans. verb ὠφελεῖ, &c.

ῖ,—fr. ὠφελῶ,—act. trans. verb, and thus conj'd: pres.

ὠφελῶ, fut. ὠφελήσω, perf. ὠφέληκα. It is pres. indic. 3rd sing. (like, &c., see l. 71—74, 75) ag. with its nom. κλίνη, &c. 76], contr. for χρυσίη, fr. χρυσαῖος, contr. adj. of 3 termin. &c., and dec'd in B. § 60, 2; F. R. A. p. 50; S. § 49, 3. It is ag. nom. agr'g with κλίνη, &c. —see l. 48—51, p. 294. It is nom. to ὠφελεῖ.

ἀνόντων,—fr. ἀνόντος,—same as στον, above.

ος, adj. of two term. &c.,—106—108, p. 294, and l. 1—6, 7. It is fem. sing. agr'g with εὐτυχία, &c.

ία, see l. 61—63, p. 289. It is nom. to ὠφελεῖ, understood.

— § 2. —

ες,—fr. τέττιξ,—subst. masc. 2nd dec. and dec'd like, &c., see l. 25—27, p. 306. It is plur. οἰτοῦνται.

ταί, contr. for σιτέονται,—fr. σιτέω,—the middle voice of the intr. verb, σιτέω. It is 3rd pers. plur. pres. indic. mid. οἰοῦνται, B. § 105, p. 174; F. R. p. 101; A. p. 142; S. p. 121;) agr'g with its nom. in, &c.

δράσου,—fr. δράσους,—subst. 2nd dec. like λόγος, &c. It is gen. coming after σιτοῦνται, B. § 4; F. R. XVIII., Obs. 9; 237; S. § 179, 1.

πλοῦτος,—subst. masc. 2nd dec., like λόγος, &c.

55] ἀνευ, an adverb.

συνέσεως,—fr. συνέσις,—same as μαθησεως, l. 93—97, p. 309.

ἀσφαλεία,—fr. ἀσφαλής,—see l. 3—6, p. 310. It is nom. neut. plur. agr'g 60] with κτήματα, &c.

κτήματα,—fr. κτήμα—subst. neut. 3rd dec. &c., see l. 10, 11, p. 306. It is nom. plur. after εἰσίν, understood, &c.

65] Ἀγαθοκλέους, contr. for Ἀγαθοκλέος,—fr. Ἀγαθοκλῆς, Ἀγαθοκλῆς, —see l. 27—32, p. 297. It is the gen. absolute: see B. § 146, 1, 2, 3; F. R. XXXIII; A. 12, p. 249; S. 70] § 192.

ἐκλελοιπότος,—fr. ἐκλελοιπώς,—the participle of the perf. mid. of ἐκλείπω, fut. ἐκλείψω, &c., perf. mid. ἐκλελοιπα. It has three term. &c. and 75] is dec'd like τετυφώς; B. § 103, p. 137; F. p. 68 and 45; A. 11, p. 57; S. § 53, 9.

πάντα,—fr. πᾶς, πᾶσα, πᾶν,—see l. 103—107, p. 289. It is nom. neut.

80] plur. agr'g with χρήματα, understood, and used substantively, (see B. § 128, 1; F. p. 68; S. § 138, 1,) and nom. to ἦν, &c.

μεστὰ,—fr. μεστός, μεστή, μεστόν,—85] adj. of 3 term. &c. It is neut. &c., same as πάντα, &c., but it is nom. after ἦν, &c.

ἦν,—fr. εἰμί,—see l. 103—108, p. 295. It is imperf. indic. 3rd pers. 90] sing. with a neut. plur. nom. —see as in l. 89—91, p. 312.

στάσεως,—fr. στάσις,—see as in l. 82, 83, p. 309. It is sing. gen. after the adj. of “abundance,” μεστὰ, 95] B. § 132, 4, b; F. R. XIII., p. 158; A. 14, p. 239; S. § 181, 1.

ἀναρχίας,—fr. ἀναρχία,—see l. 61—63, p. 289. It is same case as οὐδωσως, with which it is connected 100] by καί, &c.

Ἐκ, preposition.

νεφέλης,—fr. νεφέλη,—subst. fem. 1st dec. like, &c. It is sing. gen.

—see as in l. 58—60, p. 308. It is
5] 3rd pers. sing. pres. indic.
 (like, &c., as in l. 16—18, p. 310),
 agr'g with its nom. μένος, &c.

χιώνος, —fr. χιών, —subst. fem. 3rd
 dec. like, —see l. 37—39, p. 304. It
10] is sing. gen. after μένος, &c.

μένος, neut. subst. &c., see l. 50—
 52, p. 308. It is sing. nom. to φέρ-
 εται.

ἡδὲ, conjunction.

15] χαλάζης, —fr. χαλάζα, —see l.
 14—17, p. 292. It is sing. gen.
 connect. by ἡδὲ, to χιόνος, &c.

Βροντή, subst. fem. 1st dec., &c.
 It is sing. nom. to φέρεται.

20] λαμπρᾶς, —fr. λαμπρός, λαμπ-
 ρά, λαμπρόν, —adj. of 3 term., &c., —
 see as in l. 46—49, p. 296. It is
 sing. fem. agr'g with ἀστεροπῆς, &c.

ἀστεροπῆς, —fr. ἀστεροπή, —substant.

25] fem. 1st dec. &c. It is sing.
 gen. gov. by the prep. ἐκ, &c.

φέρεται, —see line 106, last page.
 It has βροντή, for its nom., &c.

Ἐξ, —put for ἐκ, because the next

30] word, ἀνέμων, begins with a
 vowel, —see B. § 117, I; F. —; A. Rule XI, 4, p. 12; S. § 15, 3.
 To speak correctly, the original
 form of this preposition was ἐξ,

35] (ἐκς,) which remained un-
 changed before vowels, and before
 a pause in a sentence; but dropped
 the σ before consonants, because
 the Greeks always avoided having
40] the letter σ between two con-
 sonants.

ἀνέμων, —fr. ἄνεμος, —subst. masc.
 2nd dec. &c., like λόγος, &c. It is
 plur. gen. after ἐξ, &c.

45] θάλασσα, —see l. 14—17, p.
 292. It is sing. nom. to ταράσσεται.

ταράσσεται, —fr. ταράσσομαι, —the
 pass. voice of the act. verb, ταράσσω,
 fut. ταράξω, perf. τετάραχα, pass. τα-
50] ἄσσομαι, (ταράσση, ταράσσεται.)
 It is pres. indic., 3rd pers. sing.
 (like, —see as in l. 16—18, p. 310.)
 and agr'g with its nom. βροντή, &c.

βροτῶν, —fr. βροτός, —see l. 42, 43,

sing. nom. to ἰστί, understood
 καὶ—καὶ, a formula in G
60] used to signify either, *both*
and, —as in the text, —or, *as well*
as, see B. —; F. —; p. 207; S. § 228, note 3.

νόσων, —fr. νόσος, —see l. 42
65] above. It is plur. genit.
 the comparative ἥττων, B. § 13
 e; F. R. XV., p. 159; A. 13
 239; S. § 186, 1.

ἥττων, the irreg. comparative

70] κακός, comp. (fr. ἥκυσ-
 σων, or ἥττων, super. ἥκιστος, B.

2; S. § 59, p. 60; or, of μ-
 ἥσων, ἥκιστος, A. p. 71. It is an
 of two term. and all genders, d

75] like ἀνέμων, B. § 63; F.
 46; μείζων, A. p. 51; πέπων, S. §
 8. It is sing.

γῆρας, contr. for γῆραος, —fr. γ-
 see l. 73—75, p. 314. It is gen. s

80] connect. by καὶ, to νόσων,
 μοῖρα, —see l. 14—17, p. 292.

sing. nom. to ἰστί, understood.

ἀπαραίτητος, adj. of 2 termin.,
 It is fem. sing. nom. agr'g w

85] μοῖρα, &c.

— § 3. —

Ἄργος, —see l. 42, 43, last pa
 It is sing. nom. to εἶχεν.

πανόπτης, subst. masc. 1st dec. &
 see l. 54—57, p. 292. It is sin

90] nom. put in apposition
 Ἄργος, &c.

ὀφθαλμοῦς, —fr. ὀφθαλμός, —see l. 4
 43, last page. It is plur. acc. gov

by act. trans. verb, εἶχεν, &c.

95] εἶχεν, —fr. ἔχω, (which se
 l. 48—56, p. 288.) It is 3rd per

sing. imperf. indic. (like ἔτυπτε, l.
 § 103, p. 133; F. p. 64; A. p. 9;

S. § 74, p. 76,) and agr'g with i

100] nom. Ἄργος, &c. For th
 form. of this imperf., which is i

reg., see B. § 94, 2, a, and § 83, 2
 F. p. 75, and Exx. 2, p. 73; A.

p. 108, and 2, p. 104; S. § 97, and
105] 80, note 1. For aug., which

is irreg., see l. 90, 91, p. 307.

παντί, —fr. πᾶς, —see l. 102, 107,

289. It is neut. sing. dat. agreeing with σώματι, &c.

σώματι,—fr. σῶμα,—see l. 29—32, p. 303. It is sing. dat. after the 5] prepos. ἐν, &c.

Κλειάνθης,—see l. 54—57, p. 292. It is sing. nom. to ἔφη.

ἔφη,—see l. 29—35, p. 310. It agrees with its nom. Κλειάνθης, &c.

10] ἀπαιδεύρους,—fr. ἀπαιδεύρος,—see l. 103, 104, p. 294, and l. 1—6, p. 295. It is masc. plur. acc. agr'g with

ἀνθρώπους, understood,—or used substantively,—see l. 9, 10, p. 315, and

15] coming before the infinit. διαφέρειν, see as in l. 30—32, p. 287.

μόνη,—fr. μόνος, μόνη, μόνον,—adj. of 3 term., and all gend., &c. It is

fem. sing. dat. agr'g with μορφή, &c.

20] μορφή,—μορφή,—see l. 48—51, p. 294. It is sing. dat. of the

'manner,'—see l. 90, 91, p. 303. θηρίων, fr. θηρίον, see l. 4—7, p. 288.

It is plur. genit. after διαφέρειν, B. § 25] 132, 3, a; F. R. XVIII, 14,

p. 165; A. 16, p. 240; S. § 186, note 3. διαφέρειν,—fr. διαφέρω,—an irreg.

act. trans. verb, and thus conj'd: pres. διαφέρω, fut. διοίσω, 1 aor. διή-

30] ιεγκα, (see φέρω, l. 54—60, p. 308.) It is pres. infinit. (like, see l.

87—90, p. 296,) coming after ἔφη, for rule, see l. 39—41, p. 287.

'Ανάχαρσις,—subst. masc. contr. 35] of 3rd dec.,—see l. 62—66, p. 299. It is sing. nom. to εἶπε.

ὀνειδιζόμενος, fr. ὀνειδίζομαι, the pres. pass. of ὀνειδίζω. It is pres. part. pass.

(like, see l. 11—14, p. 297,) dec'd 40] like,—see l. 62—64, p. 293. It is masc. sing. nom. agreeing with

its subst. 'Ανάχαρσις, &c.

εἰ, conjunction. Σκόθης, subst. masc. 1st dec. &c.,

45] see l. 54—57, p. 292. It is sing. nom. after ἦν, &c.

ἦν,—see l. 103—108, p. 295. It is 3d pers. sing. having ἐκείνος, he, understood, for its nominat., (see l. 53

50] —55, p. 286,) with which it agrees, &c. The student will re-

mark, that the insertion of εἰ precludes the necessity of an Accus. with the Infin., as in the preceding 55] sentence.

εἶπε,—see l. 78—91, p. 307. It is 3rd pers. sing. agr'g with its nom.

'Ανάχαρσις, &c.

γένει,—fr. γένος,—see l. 106—108, 60] p. 300, and l. 1, p. 301. It is

sing. dat. of the 'manner or means,' after Σκόθης εἰμί, understood,—see l.

90, 91, p. 303. ἀλλ', put for ἀλλά, the α being

65] omitted, because the next word, οὐ, begins with a vowel: B.

§ 29, 1; F. 1, p. 5; A. IX., 1, p. 10; S. § 25. It is an adversative

conjunction. 70] τρόπω,—fr. τρόπος,—subst.

masc. 2d dec. &c. It is sing. dat., &c., same as γένει, above.

ἔξην,—fr. ἔξεστι,—an impersonal verb, only used in the pres. and

75] imperf. It is imperf. indic. 3rd pers. sing. and has for its nom.

the whole succeeding clause; i. e. ζῆν καὶ βασιλεῦειν τῶν Μυρμιδόνων, to

live and rule over the Myrmidons,— 80] ἔξην τῷ Ἀχιλλεῖ, was lawful

for Achilles: see B. § 129, Rem. 3, F. p. 138; S. § 159, note 2. Or it

may be parsed, though less correctly, as strictly impersonal, with-

85] out any nominat. expressed. Ἀχιλλεῖ,—fr. Ἀχιλλεύς, subst.

masc. &c., see l. 14—16, p. 300. It is sing. dat. after ἔξην, B. § 133; F.

R. XVIII, p. 174; A. 11, p. 242; 90] S. § 196, 2. The student

will remark the emphatic use of the article before this and the other

proper names in this sentence: "the (well-known) Achilles," "the

95] (celebrated) Ulysses," &c. ζῆν, Doric for ζᾶν, not used, contr.

fr. ζάειν,—fr. ζάω,—an intrans. contr. verb, and thus conj'd: pres. ζάω, ζῶ,

100] fut. ζήσω, perf. ἔζηκα. It is pres. infin. act. (either coming after

the other verb ἔξην, B. § 141, 1; F. R. XXIX, p. 175; A. INF. 1, p. 245; S. § 129, 1;*) or, which is

* This way of accounting for the infin. will not be used, unless the incorrect mode of parsing ἔξην (in l. 82—85, above,) be adopted. It has been given here solely for the convenience of those who may still adhere to this mode.

more correct, put absolutely, and forming with the rest of the clause, the subject of the verb ἐξῆν, see l. 75—82, last page.

5] βασιλεύειν,—fr. βασιλεύω, an act. trans. verb, and thus conj'd: pres. βασιλεύω, fut. βασιλεύσω. It is present, infinitive, &c., same as ζῆν, with which it is connected by **10]** καὶ, &c.

Μυρμιδόνων,—fr. Μυρμιδών,—see l. 43, 44, p. 305. It is plur. gen. gov. by βασιλεύειν, B. § 132, 4, c; F. R. XVIII. p. 162; A. 17, p. 240; **15]** S. § 184, 1.

Νίστορι,—fr. Νίστωρ,—substant. masc. 3rd dec. &c., see l. 38, 39, p. 304. It is sing. dat. &c.,—same as Ἀχιλλεῖ, above, with which it is **20]** connect. by καὶ.

Πύλω,—fr. Πύλος,—subst. fem. 2d dec. and dec'd like λόγος, &c. It is sing. dat. gov. by the prep. ἐν, &c. εἰρήνη,—fr. εἰρήνη,—see l. 11—14, **25]** p. 285. It is sing. dat. gov. by ἐν, &c.

ἄρχειν,—fr. ἄρχω,—act. transit. verb, and thus conj'd: pres. ἄρχω, fut. ἄρξω, perf. ἤρξα. It is pres. in- **30]** fin. &c., same as βασιλεύειν, above.

Ὀδυσσεῖ,—fr. Ὀδυσσεύς, &c., same as Ἀχιλλεῖ, above, with which it is connect. by καὶ, &c.

35] Οἴκοι, put for οἶκος, the dat. of οἶκος. Like many other datives, it is used as an adverb, see B. § 115, 3; F. —; A. 1, page 195; S. § 124, 1. In most cases, as in the **40]** present, there is an ellipsis of some preposition. Here ἐν is understood.

μένειν,—fr. μένω,—an act. verb, and thus conj'd: μένω, fut. μενῶ, **45]** perf. μεμένηκα, 1 aor. ἔμεινα. It is pres. infin. &c., same as βασιλεύειν.

παρὰ, preposition.

Καλυψοῖ,—fr. Καλυψώ,—see l. 25 **50]** —28, p. 311. It is sing. dat. gov. by παρὰ, B. § 148, 1; F. R. XL-VIII. p. 190; A. 2, p. 241; S. § 203.

ἄνθρω,—fr. ἄνθρωπον,—see l. 62—65, p. 295. It is sing. dat. gov. by ἐν, **55]** &c., &c.

καταρβύτης,—fr. κατάρβυτος,—see l.

87—89, p. 295. It is sing. neut. dat. agr'g with ἄνθρω, &c.

κατασίω,—fr. κατάσκιος,—same as **60]** καταρβύτης, with which it is connect. by καὶ, &c.

αγήρω,—fr. ἀγήρως,—adj. of 2 term. &c., and dec'd like ἴλεως, B. § 63, p. 71; εὔγεως, F. p. 46; A. 10, p.

65] 62; S. § 50. It is masc. sing. dat. agr'g with Ὀδυσσεῖ, &c., and coming after ὄντι, the participle of εἰμί,—see l. 76—78, p. 303.

ὄντι,—fr. ὦν,—see l. 79—81, p. 303. **70]** It is masc. &c., same as last.

ἀθανάτω,—fr. ἀθάνατος,—see l. 18—23, p. 295. It is masc. &c., same as ἀγήρω, with which it is connect. by καὶ, &c.

75] οὐχ, put for οὐκ, (which is always used for οὐ before a vowel,) the smooth mute, κ, being changed into its corresponding rough mute χ, because the next word, εἶλετο, **80]** begins with an aspirate vowel:—see B. § 173; F. p. 5, 1; A. XI. 2, p. 12; S. § 14, 2.

εἶλετο,—fr. αἰρέομαι, mid. voice of αἰρέω, an irreg. defect. contr. verb, **85]** and thus conj'd: αἰρέω, fut.

αἰρήσω, perf. ἤρηκα, 2 aor. [fr. ΕΛΩ,] εἶλον, 2 aor. mid. εἶλόμην, (εἶλον, εἶλετο,) B. § 114, p. 211; F. p. 125; A. p. 171; S. p. 136. It is 3rd pers. sing.

90] (like,—see l. 26—28, p. 304,) and agr'g with ἐκεῖνος, &c. For the form of the 2 aor. mid., see B. § 94, 2, c; F. p. 97; A. p. 119; S. § 115, 2. For the aug., see as in l. 90, **95]** 91, p. 307.

ἀθάνατος, is masc. sing. nom. after εἶναι, &c., and agr'g with ἐκεῖνος, or a subst., understood,—see in l. 77—79, p. 296.

100] εἶναι,—fr. εἰμί, &c. It is pres. infin. after εἶλετο,—see l. 71, 72, p. 296.

ἀργός,—see l. 103, 104, p. 294, and l. 1—6, p. 295. (It has sometimes, **105]** though very rarely, three termin. in ὅς, ἡ, ὅν.) It is sing. masc. nom. agr'g with ἄνθρωπος, or some subst. understood, &c. (see l. 77—79, p. 296;) and coming after ὦν, which

110] like εἰμί, its verb, takes the same case after as before it, (see as in l. 76—78, p. 303.)

ὦν,—see l. 79—81, p. 303. It is masc. sing. nom. referring to Ὀδυσσεύς, or ἐκεῖνος, understood.

μῆδεν,—fr. μῆδεις,—a negat. adj. of 5] 3 term. and thus dec'd: μῆδεις, μῆδεμία, μῆδεν, gen. μῆδένος, μῆδεμίας, μῆδένος, &c.—see l. 34—36, p. 288. It is neut. sing. used substantively, (see l. 37, 38, p. 288,) and is the acc. 10] cusative of specific limitation, of 'nearer definition,' after χρώμενος,—see l. 1, 2, p. 309.

χρώμενος, contr. for χρᾶσμενος,—fr. χρᾶσμαι,—a transit. mid. contr. verb, 15] and thus conj.: χρᾶσμαι, χρῶμαι, fut. χρῆσσομαι, perf. κεχρήσμαι, or κεχρήσσομαι. It is pres. particip. mid. (like τιμασμένος, B. § 105, p. 174; F. p. 102; A. p. 143; S. § 116, p. 123,) 20] and has three termin. &c. It is masc. &c., same as ὦν, with which it is connected by καί, &c.

ἀρετῇ,—fr. ἀρετή,—see l. 6—9, p. 290. It is sing. dat. after χρώμενος: 25] ('of the instrument,' B. § 133, 3; A. 6, p. 242, and note; S. § 198, note 1;) F. R. XX., 7, p. 168.

Δεῖ, an impersonal verb, and thus conj'd: δεῖ, fut. δεήσει, perf. δεδήκε, 30] 1 aor. ἐδέξα. It is 3rd pers. sing. pres. indic., and has for its subject, (or nomin.) the rest of the sentence,—see l. 78—82, p. 317.

νέους,—fr. νέος,—see l. 18—23, p. 235] 293. It is masc. plur. acc., agreeing with ἀνθρώπων, understood, and used substantively, (see l. 77—79, p. 296,) and gov. by trans. verb, δεῖ, &c.

40] κοσμιότητι,—fr. κοσμιότης,—subst. fem. 3rd dec. and thus dec'd: nom. κοσμιότης, gen. -ητος, dat. ητι, like, see in l. 22, 23, p. 311. It is sing. dat. after χρῆσθαι,—see l. 25—45] 27, above.

χρῆσθαι, a Doric form. for χρᾶσθαι, (not used,) contr. for χρᾶσμαι,—see l. 14—17, above. It is pres. infin. mid., (like τιμᾶσθαι, B. § 105, p. 174; 50] F. p. 102; A. p. 143; S. § 116, p. 123,) put absolutely, and forming with the rest of the sentence, a nominative to δεῖ. Χρᾶσμαι, is another of those verbs which,

55] like ζῶω, above, form their contractions in η, instead of in α.

πορεία,—fr. πορεία,—see l. 58—61, p. 294. It is sing. dat. gov. by ἐν, &c. σχῆματι,—fr. σχῆμα,—see l. 29—32,

60] p. 303. It is dat. &c., same as πορεία, with which it is connected by καί, &c.

περιβολῇ,—fr. περιβολή,—see l. 48—50, p. 294. It is dat. &c., same as 65] last.

Ἡρακλῆς, contr. for Ἡρακλῆης,—see l. 30—32, p. 297. It is sing. nom. to ἐβαψεν.

χολῇ,—fr. χολή,—see l. 48—50, p. 70] 294. It is sing. dat. after ἐν, &c.

Λερναίας,—fr. Λερναῖος,—see l. 18—23, p. 295. It is fem. sing. gen. agr'g with ὕδρας, &c.

75] ὕδρας,—fr. ὕδρα,—see l. 58—61, p. 294. It is sing. gen. gov. by χολῇ, &c.

δίστους,—fr. δίστος,—subst. masc., 2d dec. &c. It is plur. acc. gov. by 80] ἐβαψεν, &c.

ἐβαψεν,—fr. βάπτω,—act. trans. verb, and thus conj'd: βάπτω, fut. βάψω, perf. βέβαφα, 1 aor. ἐβαψα, (ἐβαψας, ἐβαψε [v.]) It is 1 aor. in- 85] dic. act. 3rd pers. sing. (like l. 50—52, p. 302,) and agr'g with its nom. Ἡρακλῆς, &c. For form. of 1 aor., see as in l. 48, 49, p. 299. For the aug., see l. 77—79, p. 302.

90] Ἀκρίσιος,—subst. masc. 2d dec. &c. It is nom. sing. to ἐρρίψεν.

ἑαυτοῦ, reflexive pronoun, wanting the nom. It has 3 term. &c., see B. § 74, 3; F. p. 57; A. 4, p.

95] 79, and p. 81; S. § 66. It is masc. sing. referring to Ἀκρίσιος, and gen. gov. by θυγάτρα,—see l. 60, 61, p. 295.

θυγάτρα,—fr. θυγάτηρ,—subst. fem. 100] 3rd dec. and dec'd like,—see l. 85—89, p. 293. It is sing.

acc. gov. by the trans. verb ἐρρίψεν, &c.

Δανάην,—fr. Δανάη,—see l. 48—50, 105] p. 294. It is sing. acc. put in apposit. to θυγάτρα, &c.

μετὰ, preposition. παῖδος,—fr. παῖς,—see l. 100—105,

p. 291. It is sing. gen. gov. by *μετά*, *B. § 148, 1, 2; S. § 194.*

Περσέως,—fr. *Περσεύς*,—see *l. 47—51, p. 304.* It is sing. gen. in ap-
5] posit. to *παιδός*, &c.

λάονακι,—fr. *λάρναξ*,—subst. fem. 3rd dec., see *l. 25—27, p. 306.* It is sing. dat. after *ἐν*, &c.

eis, preposition.

10] *θάλασσαν*,—fr. *θάλασσα*,—see *l. 14—17, p. 292.* It is sing. acc. after *eis*,—for rule, see *l. 44—46, p. 291.*

ῥρίψεν,—fr. *ρίπτω*,—act. transit. **15]** verb, and thus conj'd: *ρίπτω*, fut. *ρίψω*, perf. *ῥρίφα*, 1 aor. *ῥρίψα*, (as, *ε* [ν.]) It is 3rd pers. sing., 1 aor. indic. act. (like, see *l. 50—52, p. 302.*) and agr'g with its nomin. **20]** *Ἀκρίσιος*, &c. For form., see *l. 48, 49, p. 299.* For aug., see *l. 77—79, p. 302.*

προσπνέχθη,—fr. *προσπνέομαι*, pass. of *προσπνέω*, an irreg. act. verb, and **25]** thus conj'd: *προσπνέω*, fut. *προσπνέσω*, 1 aor. *προσπνέγκα*, 1 aor. pass. *προσπνέχθη*, [*ης, η*,] (see *φέρω*, *l. 64—60, p. 308.*) It is 3rd pers. sing. 1 aor. pass. indic., (like *ἐτέφθη*, *B. § 103, p. 138; F. p. 82; A. p. 96; S. § 74, p. 79.*) and agr'g with its nom. *λάρναξ*, &c. For form. of 1 aor. pass. (which in this case is formed fr. *ΕΝΕΓΚΩ*), see *B. § 100, 35]* 1, 2, 3; *F. page 91; A. page 116; S. § 109.* For the aug., see *l. 25—27, p. 298.* For its position, see *l. 80—89, p. 291.*

Σερίφω,—fr. *Σέριφος*,—subst. fem. **40]** 2d dec., like, &c. It is sing. dat. put in apposition to *νήσω*, &c. *νήσω*,—fr. *νήσος*,—same as last. It is sing. dat. gov. by *προσπνέχθη*, *B. § 133; F. R. XXV.; A. 2, p. 45]* 241; *S. § 195, 1.*

— § 4. —

Ποθεῖ, contr. for *ποθεῖε*,—fr. *ποθέω*,—act. trans. contr. verb, and thus conj'd: *ποθέω*, *ποθῶ*, fut. *ποθ-έσω*, or *-ήσω*, perf. *πεπόθηκα*. It is—(see *l. 71 50]*—74, *p. 304.*) agr'g with its nom. *ἄνθρωπος*, &c.

νύκτα,—fr. *νύξ*,—see *l. 24—26, p. 307.* It is sing. acc. after *ποθεῖ*, &c.

μεθ',—for *μετά*,—the final vowel, *a*, **55]** being cut off, because the next word begins with a vowel, and the smooth mute *τ* being changed into its corresponding rough mute *θ*, because that vowel **60]** is an aspirate; see *l. 81, 82, p. 318.*

ἥλιον,—fr. *ἥλιος*,—subst. masc. 2d dec. &c. It is sing. acc. after *μεθ'*, &c. *Μετά*, generally takes an acc. **65]** when it signifies *after*, but a genitive when it signifies *with*, together *with*,—as in *l. 2, above.*

λιμόν,—fr. *λίμος*,—same as last. It is sing. acc. gov. by *ποθεῖ*, un-
70] derstood.

κόρον,—fr. *κόρος*, &c., same as *ἥλιον*. *δίψαν*,—fr. *δίψα*,—see *l. 58—61, p. 294.* It is sing. &c., same as *λιμόν*. *κάν*, by crasis for *καὶ ἄν*, a com-
75] pound conjunction.

ἀφέλης,—fr. *ἀφαιρέω*, an irreg. act. trans. contr. verb, and thus conj'd: *ἀφαιρέω*, *ἀφαιρῶ*, fut. *ἀφαιρήσω*, 2 aor. ind. *ἀφείλον*, subj. *ἀφέλω*, [*ης, η*,] see **80]** *αἰρέω*, *l. 85—89, p. 318.* It is 2 aor. subjunc. act. (like *τύπτεις*, *B. § 103, p. 135; F. page 67; A. p. 98; S. § 74, p. 77.*) agr'g with a nom., *σύ*, understood, &c.

85] *αὐτοῦ*,—fr. *αὐτός*,—see *l. 89—93, p. 298.* It is masc. sing. gen. referring to *ἄνθρωπος*, and gov. by *ἀφείλης*. This is an irregular construction for which no refer-
90] ence can be made to any of the grammars. Regularly, the phrase should be,—*ἀφείλης αὐτὸν τὴν μεταβολὴν*,—the verb governing two accusatives; one of the *person*, and **95]** another of the *thing*: *B. § 131, 5*, where an example with this verb is given; *F. R. XXV.; A. 5, p. 243; S. § 165, 1.*

μεταβολὴν,—fr. *μεταβολή*,—see *l. 48 100]*—50, *p. 294.* It is sing. acc.—see *l. 88—98, above.*

λυπὴν, is sing. acc. put in apposit. to *ἡδονὴν*, &c.

ἡδονὴν,—fr. *ἡδονή*,—see *l. 48—50, 105]* *p. 295.* It is sing. acc. gov. by *ποιεῖς*, &c.

ποιεῖς, contr. for *ποιεῖεις*,—fr. *ποιέω*,—see *l. 69, 70, p. 295.* It is 2d pers. sing. pres. indic. act. (like,

see *B.* § 105, *p.* 171; *φιλεῖς*, *F.* *p.* 99; *A.* *p.* 140; *S.* § 116, *p.* 119,) and agr'g,—see *l.* 89—90, *p.* 320.

ἔλαβε,—fr. *λαμβάνω*,—irreg. act. **5]** trans. verb: *λαμβάνω*, fut. mid. *λήψομαι*, Attic perf. *εἰληφα*, 2 aor. (fr. *ΛΑΒΩ*,) *ἔλαβον*,—see *l.* 64, 55, *p.* 291. It is 2 aor. indic. act. (like, see *l.* 66—68, *p.* 291,) and agr'g with **10]** its nom. *Ἡρακλῆς*, &c. For form,—see *l.* 71—76, *p.* 291. For aug., see *l.* 77—79, *p.* 291.

παρά, preposition.

Ἑρμοῦ,—see *l.* 20—23, *p.* 294. It **15]** is sing. gen. gov. by *παρά*,—see *l.* 30—31, *p.* 294.

μῖν—*δὲ*, see *l.* 25—33, *p.* 289.

ξίφος,—see *l.* 51—54, *p.* 302. It is sing. acc. gov. by *ἔλαβον*, &c.

20] *Ἀπολλωνος*,—fr. *Ἀπόλλων*,—see *l.* 105—109, *p.* 286. It is gen. same as *Ἑρμοῦ*.

τόξα,—fr. *τόξον*,—see *l.* 62—65, *p.* 295. It is plur. (meaning *a bow and* **25]** *αττοῖς*,) acc., same as *ξίφος*, &c., &c.

Ἡφαίστων,—fr. *Ἡφαίστος*,—see *l.* 92—94, *p.* 308. It is gen., same as *Ἑρμοῦ*.

30] *θώρακα*,—fr. *θώραξ*,—see *l.* 58—62, *p.* 306. It is,—same as *ξίφος*.

χρυσῶν, contr. for *χρυσέων*,—fr. *χρυσέος*,—see *l.* 19—21, *p.* 315. It is masc. acc. sing. agr'g with *θώρακα*, **35]** &c., &c.

Ἀθηνᾶς,—fr. *Ἀθηνᾶ*,—see *l.* 78, 79, 294, *p.* 294. It is—same as *Ἑρμοῦ*.

πέπλον,—see *l.* 62—65, *p.* 295. It is, same as *ξίφος*.

40] *ᾠ*, an interjection.

Ζεῦ, (fr. *Ζεύς*, see *l.* 5—11, *p.* 291, and *Ἀθηνᾶ*, and *Ἀπόλλων*, (see *l.* 20 23, above,) are all vocative cases, after *ᾠ*.

45] *δοτέ*,—fr. *δίδωμι*,—an irreg. act. trans. verb, *δίδωμι*, fut. (fr. *ΔΟΩ*,) *δώσω*, perf. *δέδωκα*, 1 aor. *ἔδωκα*, 2 aor. indic. *ἔδων*, imper. *δός*, &c., see *B.* § 114 and § 107; *F.* *p.* **50]** 105, 106; *A.* *p.* 150; *S.* § 118, *p.* 142. It is 2 pers. plur. 2 aor. imperat. act., see *B.* § 107, *p.* 189; *F.* *p.* 106; *A.* *p.* 151; *S.* § 117, *p.* 132;) and agreeing with a nom. **55]** *ὑμεῖς*, understood,—see *l.* 53—55, *p.* 286.

μοί, or *ἐμοί*,—fr. *ἐγώ*,—pers. pronoun, 1st pers. and dec'd in *B.* § 72; *F.* *p.* 56; *A.* *p.* 80; *S.* § 64. It is **60]** sing. dat. of the pers. after *δοτέ*,—see *l.* 64—66, *p.* 302. It has no accent, because it is an enclitic here,—see *l.* 71—73, *p.* 295. After words ending with a vowel, such **65]** as *δοτέ μοί*, is generally used instead of *ἐμοί*, to prevent the *hiatus*. *ἀρετῇ*,—fr. *ἀρετή*,—subst. fem. 1st dec., &c. It is sing. acc. of the thing after *δοτέ*,—see *l.* 104—106, *p.* **70]** 292.

ψυχῆς,—fr. *ψυχή*,—same as last. It is sing. gen. after *ἀρετῇ*, &c.

ἡσυχίαν,—fr. *ἡσυχία*,—see *l.* 58—61, *p.* 294. It is,—same as *ἀρετῇ*.

75] *βίου*,—fr. *βίος*,—subst. masc. 2d dec. &c. It is sing. gen. after *ἡσυχίαν*, &c.

ζῶν,—fr. *ζωή*,—subst. fem. 1st dec. &c. It is—same as *ἀρετῇ*, &c.

80] *ἄμειπτον*,—fr. *ἄμειπτος*,—adj. of 2 termin. &c. It is fem. sing. acc. agr'g with *ζῶν*, &c.

εὐελπιν,—*εὐελπῖς*,—adj. of 2 term., &c., and dec'd: *εὐελπῖς*, *εὐελπι*, gen.

85] *εὐελπίδος*, &c., like *ἴδρις*, *B.* § 63, *p.* 73; *S.* § 52, 2; *εὐχαρίς*, *F.* *p.* 47; *A.* 5, *p.* 59. It is masc. sing. acc. agr'g with *θάνατον*, &c.

θάνατον,—fr. *θάνατος*,—2d dec. &c. **90]** It is—same as *ἀρετῇ*, &c.

— § 5. —

Ξέρξον,—fr. *Ξέρξης*,—see *l.* 55—58, *p.* 290. It is gen. absolute,—see *l.* 68—70, *p.* 315.

πολεμοῦντος, contr. for *πολεμούντος*, **95]** —fr. *πολεμέων*,—pres. particip. of act. contr. verb, *πολεμέω*. It is dec'd like,—see *l.* 31—37, *p.* 300. It is masc. sing. gen. agr'g with *Ξέρξον*, &c.

100] *Ἑλλάδι*,—fr. *Ἑλλάς*,—see *l.* 85—90, *p.* 302; but gen. *ἁδός*, &c. It is dat. gov. by *ἐν*, &c.

αὐτοῦ,—see *l.* 85, 86, *p.* 320. It is masc. sing. referring to *Ξέρξον*, and **105]** gen. gov. by *μήτηρ*,—see *l.* 60, 61, *p.* 295.

ἰδόκει, contr. for *ἰδοῦκε*,—fr. *δοκέω*,—act. contr. verb, *δοκέω*, fut. *δοκήσω*, and more commonly, *δόξω*, 1 aor.

- εἶδε*, perf. pass. *εἶδον*. It is 3rd pers. sing. imperf. indic. (like,—see l. 41—43, p. 313.) and agr'g with its nom. *ἡ-νο*, &c. For form.,—see l. 53] 24, 25, p. 303. For aug., see l. 79—81, p. 299.
- εἶδεν*,—fr. *ΕΙΔΩ*,—an obsolete verb, of which are in use only—2 aor. act. *εἶδον*, pres. pass. *εἶδομαι*, 2 10] aor. pass. *εἶδον*, and with the signification of *know*,—2 perf. or perf. mid. (with the force of present.) *εἶδα*, *I have seen, I have perceived—I know*; pluperfect, mid. 15] (with the force of imperf.) *εἶδεν*, fut. mid. *εἰσομαι*: see B. § 114, p. 216; F. p. 129; A. p. 177; S. § 108, p. 143. It is 2 aor. infin. act. after *ἰδεται*, and has no subject ex- 20] pressed, as is common in Greek, whenever the reference is to the same person, as the subject expressed to the preceding verb: B. § 142, 3; F. R. IV., Exc., Obs. 25] 2; A. 6, p. 246; S. § 158, 2.
- εἶς*,—see l. 5—11, p. 294. It is fem. acc. dual, agr'g with *γυναῖκε*, &c., &c.
- γυναῖκα*,—fr. *γενή*,—see l. 37—42, 30] p. 308. It is acc. gov. by *ἰδεῖν*, &c., and dual, because it has two sing. subst., in apposition.
- μεγέθει*,—fr. *μεγέθος*,—see l. 106—108, p. 300. It is dat. of the *man-* 35] *ner* or *means*, after *ἐκπρεπεστάτα*,—see l. 98—100, p. 302.
- πολὸν*, a neuter adj., used adverbially, (B. § 115, 4; F. —; S. § 124, 2.) and qualifying
- 40] *ἐκπρεπεστάτα*,—fr. *ἐκπρεπεστάτος*,—the superlat. of *ἐκπρεπής*, (for form of this superlat., see B. § 66, 3; F. 1, p. 50; A. 5, p. 68; S. § 57, 4.) It has 3 term. &c. It is fem. 45] dual, acc., like *δύο*.
- κάλλει*,—fr. *κάλλος*,—see l. 106—108, p. 300. It is sing. dat. of the *manner* or *means*, (see l. 98—100, p. 302,) after
- 50] *ἀμώμω*,—fr. *ἀμώμος*,—adj. of 2 termin. &c. It is—*same* as *δύο*.
- κασιγνήρα*,—fr. *κασιγνήτη*,—subst. fem. 1st dec. &c. It is acc. dual, connected by *καὶ* to *γυναῖκε*, &c. 55] *αὐτοῦ*,—fr. *αὐρός*,—see l. 89—93, p. 298. It is neut. sing. gen. agr'g with *γένους*, &c.
- γένους*, contr. for *γένεος*,—fr. *γένος*, see l. 106—108, p. 300. It is sing. 60] gen. gov. by *κασιγνήρα*, &c.
- Ἀσία*,—fr. *Ἀσία*,—see l. 58—61, p. 294. It is sing. acc. put with *Ἑλλάδα*, in appos. to *γυναῖκε*, &c.
- Φίλιππος*,—subst. masc. 2d dec. 65] &c. It is sing. nom. to *ἐκέλευσε*.
- γενόμενος*,—particip. of *γενέσθην*, 2 aor. of *γίνομαι*, (see l. 17—25, p. 304.) It has 3 term. &c. It is masc. sing. 70] nom. agr'g with *Φίλιππος*, &c.
- κριτῆς*,—see l. 56—58, p. 290. It is sing. nom. after *γενόμενος*, and referring to *Φίλιππος*.
- δύειν*,—fr. *δύω*,—see l. 5—11, p. 75] 294. It is masc. dual, genit. agr'g with *πονηροῖν*, here used substantively.
- πονηροῖν*,—fr. *πονηρός*,—adj. of 3 termin. &c., see l. 45—49, p. 296. 80] It is masc. dual, genit. agr'g with *ἀνθρωποῖν*, *understood*, and used substantively, (see l. 8—10, p. 315,) and governed by *κριτῆς*, &c.
- ἐκέλευσε*,—fr. *κελεύω*,—act. trans. 85] verb; *κελεύω*, fut. *κελεύσω*, perf. *κεκέλευκα*, 1 aor. *ἐκέλευσα* [as, ε.] It is 3 pers. sing. 1 aor. indic. act. (like, l. 50—52, p. 302,) and agr'g with its nom. &c. For form., see l. 90] 48—49, p. 299. For aug., see l. 77—79, p. 291.
- τὸν*, masc. sing. acc. agreeing with *πονηρον ἀνθρωπον*, *understood*, and gov. by *ἐκέλευσε*. It is used here 95] as a pronoun:—see B. § 126, 2; F. R. IX.; A. 10, p. 231; S. § 142, 1, p. 185. This usage of *ὁ μιν*, and *ὁ ἐξ*, is common in Greek, and should be attended to by the student.
- 100] *φεύγειν*,—fr. *φεύγω*,—act. verb: *φεύγω*, fut. *φεύξομαι*, perf. *πέφυγα*, or *πέφυγα*. It is pres. infin. act. after *ἐκέλευσε*, &c.
- Μακεδονίας*,—fr. *Μακεδονία*,—see l. 105] 58—61, p. 294. It is gen. gov. by *ἐκ*.
- ἕτερον*,—fr. *ἕτερος*,—adjec. pron. of 3 term. &c., and dec'd: see l. 45—49, p. 296. It is—see *τὸν*, above.
- 110] *διώκειν*,—fr. *διώκω*,—act.

trans. verb: διώκω, fut. διώξω, perf. δεδίωχα. It is—same as φεύγειν, with which it is conn. by δι, &c.

—§ 6.—

Κολάζονται,—fr. κολάζομαι, pass. of 5] —κολάζω, fut. κολάσω, (more commonly fut. mid. κολάσσομαι,) perf. κεκόλακα, pass. κολάσομαι. It is pres. indic. pass. (like, see l. 61—63, p. 300,) 3 pers. plur. agr'g with its 10] nom. οἱ κακοί, &c.

ἄδου,—fr. ἄδης,—see l. 55—58, p. 290. It is sing. gen. gov. by οἴκῳ, understood. It is an elliptical expression.

15] πάντες,—fr. πᾶς, &c. It is masc. plur. nom. agreeing with ἀνθρώποι, understood, and used substantively, (see l. 8—10, p. 315.)

κακοί,—fr. κακός,—adj. of 3 term. 20] &c. It is—same as πάντες.

βασιλεῖς, contr. for βασιλέες,—fr. βασιλεύς,—see l. 47—51, p. 304. It is nom. plur., put—with all the other words in apposition to πάντες 25] οἱ κακοί, &c.

δοῦλός,—fr. δοῦλος,—subst. masc. 2d dec. It is—same as last.

σατράπαι,—fr. σατράπης,—see l. 55—58, p. 290. It is, &c.

30] πένητες,—fr. πένης,—adj. of one term. and 2 gend.* and dec'd, πέν-ης, gen. -ητος, acc. ητα, &c., like the subst. παῖς, B. § 43; σωτήρ, F. p. 15; subst. ἔρως, A. p. 31; substant. 35] αἰών, S. § 35, 2. It is masc. plur. nom., agr'g with ἀνθρώποι, understood, and put in appos. to,—see under βασιλεῖς, above.

πλούσιοι,—fr. πλούσιος,—adj. of 3 40] term. &c., like—see l. 46—49, p. 296. It is—same as last.

πτωχοί,—fr. πτωχός,—adj. of 3 term. &c. It is—same as πένητες.

Φορκοῦ,—Φόρκος,—2d dec., &c. It 45] is sing. gen. gov. by θυγατέρες, &c.

θυγατέρες,—fr. θυγάτηρ,—see l. 85—89, p. 293. It is plur. nomin. to ἦσαν.

50] γραῖται,—fr. γραῖτα,—see l. 58—61, p. 294. It is plur. nom. after ἦσαν, and referring to the same thing as the nom. before it, &c. This word is properly an adjective, contr. 55] for γεραιαί, agr'g with γυναῖκες, understood, and used substantively.

ἦσαν,—fr. ἦν,—see l. 103—108, p. 295. It is 3rd pers. plur. agr'g with its nom. θυγατέρες, &c.

60] γενετῆς,—fr. γενετή,—subst. fem. 1st dec. &c. It is sing. gen. gov. by ἐκ, &c.

ἔνα,—fr. εἷς,—numeral adj. of 3 term., &c., and dec'd in B. § 70; 65] F. p. 53; A. p. 74; S. § 60, 1. It is masc. acc. agr'g in gend., &c., with its subst.

ὀφθαλμόν,—fr. ὀφθαλμός,—subst. masc., 2nd dec. &c. It is sing. acc. 70] gov. by εἶχον, &c.

εἶχον,—see l. 95—99, p. 316. It is 3rd pers. plur. agr'g with its nom. θυγατ, &c.

ὀδόντα,—fr. ὀδούς,—subst. &c., see 75] l. 13—18, p. 312. It is sing. acc. gov. by εἶχον, &c.

τρεῖς, numeral adj., and dec'd in B. § 70, 3; F. p. 53; A. p. 74; S. 60, 1. It has, of course, only the 80] plural. It is fem. nom. agr'g with θυγατέρες, &c.

οὔσαι,—fr. ὄν,—see l. 79—81, p. 303. It is plur. fem. nom.—same as last.

85] ταῦτα,—fr. οὗτος,—see l. 73—75, p. 309. It is plur. neut. acc. agr'g not with either of the two former subst., but with χρήματα, or some such subst., understood, and 90] gov. by ὥπασαν, &c.

μέρος,—see l. 106—108, p. 300. It is sing. acc. gov. by παρὰ,—see l. 44—46, p. 291. Παρά, governs the genit., when it signifies from, as in 95] Ἐρμού, l. 45, p. 321,—the dat. when it signifies with, by the side of, as in l. 50—52, p. 318, and the accus., when it signifies in, to, &c., as in the present case.

100] ἀλλήλῃαις,—fr. ἀλλήλων, nomin. wanting,—a reciprocal pron. used in the dual and plural: B. §

* Buttmann (δ 63, 3, Rem. 5.) says this adj. has only the masculine. But see πένητι σώματι, (Eurip. El. 375,) where it has a neut. dative.

βραχὺς,—see l. 67—72, p. 285. It is masc. sing. nom. agr'g with *βίος*, subst. masc. 2d dec. &c. It is sing. nom. to *ιστί*, understood.

5] *τέχνη*, subst. fem. 1st dec. It is—same as last.

μακρά,—see l. 8—13, p. 286. It agrees with *τέχνη*, &c.

τέρψις, subst. fem. &c., see l. 61—**10]** 66, p. 299. It is—same as *βίος*.

Κέρδος, see l. 106—108, p. 300. It is—same as *βίος*.

αἰσχρόν,—fr. *αἰσχροῦς*,—see l. 45—**15]** 49, p. 296. It agrees with *κέρδος*, &c.

βαρὺ,—fr. *βαρὺς*,—see l. 68—72, p. 285. It is nom. sing. neut. agr'g with

20] *κειμήλιον*, subst. neut. 2d dec. &c. It is sing. nom. after *ιστί*, understood.

μελλόν, the nom. neut. of *μελλών*, the pres. particip. of *μέλλω*. It is **25]** used with the article, like a substantive. It is nom., like *βίος*, &c.

δοσάφεις,—see l. 3—6, p. 310. It is neut. sing. nom., after *ιστί*, understood, and agr'g with *τὸ μελλόν*, &c.

30]  The remainder is left to the student.

VII. PRONOUN.

τις,—see l. 99—102, p. 296. It is masc. sing. nom. agr'g with *Δημ.* &c. It is an enclitic, and its accent **35]** is thrown back upon *Δημήτριος*, which has thus two acc.—on this, see l. 96—98, p. 296.

Νέρωνι,—fr. *Νερώων*, see l. 105—109, p. 286. It is dat. gov. by *εἶπε*,—see **40]** l. 37—39, p. 320. Observe the force of the art.,—the (well-known Roman emperor) Nero.

ἀπειλεῖς,—contr. for *ἀπειλείεις*,—fr. *ἀπειλέω*,—act. trans. contr. verb. **45]** *ἀπειλέω*, *ᾧ*, fut. *ἀπειλήσω*, perf. *ἠπειλήκα*. It is 2 pers. sing. pres. indic. act., like, &c.; agr'g with its nom. *σὺ*, which is here expressed for the sake of emphasis.

50] *ἐμοί*—see l. 30—37, p. 312.

It is sing. dat. of the person, with *θάνατον*, the acc. of the thing, after *ἀπειλεῖς*,—see l. 64—70, p. 302.

Διδύμων,—fr. *δίδυμος*, see l. 103, **55]** 104, p. 299. It is masc. plur.

gen. agr'g with *ἀδελφῶν*, &c. *εἰς*,—see l. 6, 7, p. 323. It is masc. sing. nom. agr'g with *ἀδελφός*, understood.

60] *ἐτελεύτησέ*,—fr. *τελευτάω*,—act. contr. verb; *τελευτάω*, *ᾧ*, fut. *τελευτήσω*, perf. *τετελεύτηκα*, 1 aor. *ἐτελεύτησα*, [*α*, *ε*.] It is 1 aor. indic. act., like, &c., 3rd pers. sing. agr'g **65]** with its nom. *ἀδελφός*, understood, to *εἰς*. For aug. and form., see, &c.

σχοলাστικός,—properly an adjec., agr'g with *ἀνθρώπος*, but generally **70]** used as a subst. masc. 2 dec. &c. It is nom. to *ἡρώτα*.

ἀπαντήσας,—part. of 1 aor. of act. contr. verb, *ἀπαντάω*, *ᾧ*, fut. *ἀπαντήσω*, 1 aor. *ἠπαντήσα*. It has 3 term. &c. **75]** (like, see l. 55—57, p. 287,) and is masc. sing. nom. agr'g with *σχολ.* &c.

ζῶντι, contr. fr. *ζάοντι*,—fr. *ζάω*,—pres. partic. of act. contr. *ζάω*, *ᾧ*. **80]** It is 3 term. &c. (like—see l. 53, 54, p. 309,) and is masc. sing. dat. agr'g with *ἀδελφῷ*, understood, and gov. by *ἀπαντήσας*, which govern the same cases as the verb: *B.* **85]** § 133, 2; *F. R. XXXI.*; *A.* 2, p. 241; *S.* § 195, 1.

ἡρώτα, contr. for *ἡρώταε*,—fr. *ἑρωτάω*, act. trans. contr. verb: *ερωτάω*, *ᾧ*, fut. *ερωτήσω*, perf. *ἠρώτηκα*, im- **90]** perf. *ἠρώταον*, -ων, -ας, -as, -as, -a. It is 3rd pers. sing. pres. indic. act. (like, &c.) agr'g with its nom. *σχολαστικός*, &c.

ἀπέθανες,—fr. *ἀποθνήσκω*,—see l. 108 **95]** —110, p. 304, and l. 1—15, p. 305. It is 3rd pers. sing. agreeing with its nom. *σὺ*, &c.

ἀδελφός, is nom. to *ἀπέθανεν*, understood.

τί,—fr. *τις*,—see l. 52—57, p. 307. **100]** It is neut. sing. nom. agr'g with *χρῆμα*, understood, and used substantively, and nom. to *ιστί*. On the accent, see l. 58—61, p. 307.

τοῦτ', put for τοῦτο, by apostrophe, because the next word begins with a vowel, *ε*,—fr. οὗτος,—see *l.* 73—75, *p.* 309. It is—same as *τί*,—but nom. 3] after *ἐστίν*, &c.

γόναι,—fr. γόνη,—see above, &c. It is sing. voc. after the interjec. ὦ. ἀπολιποῦσα—fr. ἀπολείπων,—particip. of 2 aor. act. of ἀπολείπω, fut. -λείψω, 10] 2 aor. ἀπέλιπον. It has 3 term. &c. It is fem. sing. nom. agr'g with *σύ*, understood.

ἄστυδε, adverb.

θαμίσεις,—fr. θαμίζω,—act. intrans. 15] verb, θαμίζω, fut. θαμίσω, perf. τεθάμικα. It is 2 pers. sing. pres. indic. act. agr'g with *σύ*, understood, &c.

σωφρονεῖν, contr. for σωφρονέειν,—20] fr. σωφρονέω,—act. contract. verb, σωφρονέω, ὦ, fut. σωφρονήσω, perf. σεσωφρόνηκα. It is the pres. infin. act., used as a subst. in the nom., after *ἐστίν*,—*B.* § 141, 5; *F.* 25] *R.* XXX.; *A.* Inf. 2, *p.* 245; *S.* § 221.

ὅτω, adverb.

σου,—fr. *σύ*,—see above, &c. It is sing. gen. gov. by *πατήρ*, &c.

30] παρίδωκεν,—fr. παραδίδωμι,—act. trans. verb in *μι*, παρα-δίδωμι, fut. δώσω, 1 aor. παρέδωκα, [*ας*, *ε*] [*ν*]. See *l.* 22—26, *p.* 321. It is 3 pers. sing. 1 aor. indic. act. (like, &c.) 35] and agr'g with its nom. *πατήρ*, &c. For the aug. and its position, —see *l.* 77—89, *p.* 291. This verb, like most verbs of giving, &c., in Greek, gov. two cases: an accus. 40] of the thing or person [*σέ*] given, and a dat. of the person [*ἐμοί*], to whom it is given,—see *l.* 64—70, *p.* 302.

✎ The remainder is left to the 45] student himself.

VIII. REGULAR VERB IN *ω*.

Active.

πονηροί,—fr. πονηρός,—see *l.* 45—49, *p.* 296. It is masc. plur. put substantively,—see above, &c., and nom. to ἀποβλέπουσιν.

50] *μόνον*, neut. sing. nom. of the adj. *μόνος*, and used as an adverb.

ἀποβλέπουσιν,—fr. ἀποβλέπω,—act. verb: ἀπο-βλέπω, fut. -βλέψω, &c. 55] It is pres. indic. act. 3 pers. plur. &c., agr'g with its nomin. *οἱ πονηροί*, &c.

δοτις, a comp. relative pron. and dec'd in *B.* § 77, 3; *F.* Obs. 3, *p.* 60] 58; *A.* *p.* 82; *S.* § 71, 2.

κολάζει,—fr. κολάζω,—see *l.* 25—27, *p.* 323. It is pres. indic. act. 3 pers. sing. agr'g with its nom. *δοτις*, &c.

πάθη, contr. for πάθεα,—fr. πάθος, 65] see *l.* 106—108, *p.* 300. It is plur. acc. gov. by κολάζει, &c.

αὐτός,—see *l.* 89—94, *p.* 298. It is masc. sing. referring to *δοτις*, and nom. to κολάζεται.

70] *υπείκει*,—fr. *υπέκω*,—active trans. verb; *υπέκω*, fut. *υπείξω*. It is pers. indic. act., 3rd pers. sing., although having two sing. nom's.: —see *F.* Exc. 2, *p.* 147; *A.* 8, *p.* 75] 232; *S.* § 157, note 2.

ἀρετῇ,—fr. ἀρετή,—subst. fem. 1st dec., &c. It is sing. dat. gov. by *υπείκει*, *B.* § 133, 1; *F.* *R.* XX., iii. *p.* 167; *A.* 4, *p.* 241; *S.* § 196, 2.

80] **Οταν*, adverb.

θέλωσι,—fr. θέλω,—act. verb, θέλω, fut. θελήσω, perf. τεθέληκα. It is pres. subj. act., agr'g with its nominat. *θεοί*, &c.

85] *σώζεσθαι*,—fr. *σώζομαι*,—the mid. of *σώζω*, fut. *σώσω*, perf. *σίσωκα*, pres. mid. *σώζομαι*. It is infin. after the other verb *θέλωσι*, &c.

ἀνασπῶσι, contr. for ἀνασπάουσι,—fr. 90] ἀνασπᾶω,—act. trans. contr. verb; ἀνασπᾶω, ὦ, put ἀνασπᾶσω. It is pres. indic. act. agr'g with *ἔκτεινοι*, understood.

εὐμορφίας,—fr. εὐμορφία,—substant. 95] fem. 1st dec. &c. It is gen. after *ἐστίν*, understood, (*advantage* is no inherent part of *beauty*.) See *B.* § 132, *Rem.* 4; *F.* *R.* XVII.; *A.* 1, *p.* 236; *S.* § 175.

100] *Εἰ*, adverb.

θνήσκοις,—fr. θνήσκω,—act. verb;

θνήσκω, fut. mid. (fr. ΘΑΝΩ,) θαν-
οῦμαι, 2 aor. act. ἔθανον, perf. τέθνηκα,
—see l. 2—4, p. 295. It is pres.
optat. act. (like τύποις, B. § 103, p.
5] 135; F. p. 66; A. p. 93; S. §
74, p. 77,) 3rd pers. sing. agr'g with
a nom. σν, understood.

χρεών, a neut. subst., indeclina-
ble. It is nom. to

10] ἔλθῃ,—fr. ἔρχομαι,—see as
before. It is 2 aor. subjunctive,
(like ῥύπῃ, B. § 103, p. 135; F. p.
67; A. p. 94; S. § 74, p. 77.) 3rd
pers. sing. agr'g with its nom. &c.
15] The verb is in the subj. 2d
aor. after ὅταν : expressing a condi-
tional preterite, B. § 140, 7, 10; F.
R. XLVII.; A. § subj. 2, p. 137;
S. § 214, 4.

20] ὅποτε, adverb.

σχολάζοι,—fr. σχολάζω,—act. verb,
σχολάζω, fut. σχολάσω, perf. ἐσχόλακα.
It is pres. opt. act. (like ῥύποι,—see
l. 5 above,) 3 pers. sing. agr'g with
25] ἐκείνος, understood, &c. The
verb is in the optat. after ὅποτε, and
signifies the repetition of an action :
B. § 140, Rem. 5; F. —; A. 2, 1,
p. 132; S. § 216, 2.

30] στρατεύοιτο,—fr. στρατεύομαι,
—mid. voice of the act. verb, στρα-
τεύω, fut. στρατεύσω, perf. ἐστράτευκα,
pres. mid. στρατεύομαι, opt. στρατενοί-
μην, [οιο, οίτο.] It is pres. opt. mid.
35] (like ῥύποιτο, B. § 103, p.
138; F. p. 83; A. p. 97; S. § 74, p.
60,) 3rd pers. &c.—see l. 19, sup.

ἵπποκόμων,—fr. ἵπποκόμος,—subst.
masc. 2d dec. &c. It is plur. gen.
40] gov. by διαφέρειν,—see l. 24—
26, p. 317.

οἰεσθαι,—fr. οἶομαι, or οἶμαι,—mid.
verb; οἶομαι, fut. οἰήσομαι, perf. ὤμαι.
It is pres. infin. after ἔλεγεν, &c. It
45] has no subject expressed, &c.
see under ἰδεῖν, l. 42—45, p. 322.

διαφέρειν,—see l. 27—32, p. 317.
It is infin. after οἰεσθαι, &c. It has
no subject expressed.

50] μηδέν,—fr. μηδεῖς,—see l. 57,
58, p. 309. It is the accus. of spe-
cific limitation, after the last verb,
—see l. 1, 2, p. 309.

ἑρωτηθείς,—see l. 38—50, p. 307.

55] It is masc. sing. nom. agr'g
with Ἀγσιλαος.

μάλιστα, adverb, and the superlat.
of μάλα.

εὐδοκμοιῃ, Attic for εὐδοκμοῖ,—fr.

60] εὐδοκμῆω,—act. contr. verb;
εὐδοκμῆω, ὦ, fut. ἤσω, perf. ἠδοκμήκα.
It is pres. optat. act. (like ποίῃ, B. §
105, p. 172; φιλοῖῃ, F. —; S. § 166,
p. 120;) 3 pers. sing. agr'g with

65] τις, &c. It is optat. after ἄν,
and conveys a possibility dependant
on something expressed or under-
stood,—see B. § 140, 11; F. R. XL-
VII., 2, p. 189; A. § 3, 1, p. 133;

70] S. § 217, 2. In the sentence
in the text, the answer of Agesilaus
—εἰ λέγοι τὰ ἀριστα, κ. τ. λ.—is, ac-
cording to the grammatical order,
the *prolasis* or antecedent clause,

75] on the performance of which
would depend the possibility of the
apodosis, or relative clause, ἄν τις
μάλιστα παρ' ἀνθρώποις εὐδοκμοίῃ.

θανάτον, the sing. gen. gov. by the
80] particip. καταφρονῶν, which
governs the same case as the verb
from which it is derived : B. § 132,
4, c; F. R. XXXI.; A. 13, p. 239;
S. § 182.

2. Middle.

85] τί,—fr. τίς, &c. It is sing.
neut. acc., used substantively, &c.,
and gov. by the prepos. δια.

βούλομαι, middle verb, βούλομαι,
fut. mid. βουλήσομαι, perf. pass. βε-
90] βούλημαι. It is 1 pers. sing.
pres. indic. and agr'g with its nom.
ἐγώ, understood, &c.

δύναμαι, middle verb; δύναμαι, fut.
mid. δυνήσομαι, perf. pass. δεδύνημαι, 1
95] aor. pass. ἐδύνηθην. It is—
same as last.

Πάντων,—fr. πᾶς, &c. It is masc.
plur. gen. agr'g with ἀνθρώπων, un-
derstood, and gov. by the superlat.

100] adverb μάλιστα; B. § 132,
3, [1;] F. R. XLV.; A. 10, p. 238;
S. § 177, 1.

αἰσχυνο, Ionic for αἰσχύνομ.—fr.

αἰσχύνομαι,—middle verb. It is pres.
105] imperat. 2 pers. sing. &c.

δμισθον,—fr. **δμισθος**,—adject. of 2 termin. &c. It is nom. alter **ἔστι**, understood, and neut. sing. agr'g with the clause **τὸ εὖ ποιεῖν**, which [5] is used substantively: **B. § 141, 5; F. R. XXX. p. 177; A. INFIN. 3, p. 245; S. § 221.**

ποιεῖν, contr. for **ποιεῖν**,—fr. **ποιέω**,—contr. act. verb, &c. It is pres. [10] infin. with the neut. article **το**, prefixed, and used as a subst.: see as above; and nom. to **ἔστι**, understood.

παραχρημα, adverb.

[15] **φαίνεται**,—fr. **φαίνομαι**,—the mid. voice of **φαίνω**, fut. **φανῶ**, perf. **πέφακα**, pres. mid. **φαίνομαι**, perf. mid. or 2 perf. **πέφηνα**. It is subst. pres. after **καὶ ἄν**, (**B. § 140, 8, 20**) [2;] **F. R. XLVII, 3, p. 189; A. —; S. § 214, 1,**) 3rd pers. sing. agr'g with its nom. **ἀντίδοσις**, &c.

πίνεσθαι,—fr. **πίνωμαι**,—deponent mid. verb, used only in the present. [25] It is infin. with **τὸ**; and is used substantively, and is nom. to **ἔστι**, understood.

δριδος, is nom. after **ἔστι**, understood, which has for its nom. the [30] whole clause **τὸ διὰ αἰσχρὰν αἰτίαν πίνεσθαι**,

δργίζομενον,—fr. **δργίζομενος**,—pres. particip. of **δργίζομαι**. It is masc. sing. acc. agr'g with **ἄνθρωποι**, understood, which is the acc. before the infin: **διαφέρειν**,—see l. 23—32, p. 287.

μαίνομενον,—fr. **μαίνομενος**,—pres. particip. of **μαίνομαι**. It is masc. [40] sing. gen. agr'g with **ἄνθρωπον**, understood, which is the gen. after **διαφέρειν**; see l. 24—26, p. 317.

χρονῶ, is sing. dat. of the 'manner' after **διαφέρειν**,—see l. 90, 91, p. [45] 303.

πολεμίους,—fr. **πολεμίος**,—substant. masc., 2d dec. &c. It is plur. dat. gov. by **ὑποχωρῶν**,—see l. 44, 45, p. 320.

[50] **ἐπερχομένοις**,—fr. **ἐπερχομένος**,—pres. particip. of **ἐπέρχομαι**. It is plur. masc. dat. agr'g with **πολεμίους**, which is gov. by **ὑποχωρῶν**.

φεύγειν,—fr. **φεύγω**,—see as before. [55] It is pres. infin. act. after **ἔφη**,—see l. 39—41, p. 287; and has **αὐτον**, understood, before it.

διώκειν,—fr. **διώκω**,—see above, &c. p. 323. It is—same as the last.

[60] **συνφέρειν**,—fr. **συνφέρω**,—pres. particip. act. of **συνφέρω**.

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